

THE SPIRIT OF MISSIONS



JUNE 1922

TEN CENTS

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IT is earnestly requested that inquiries be made concerning Wills admitted to probate, whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: **I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.**..... If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," or "For the Department of Religious Education," or "For the Department of Social Service."

THE Spirit of Missions

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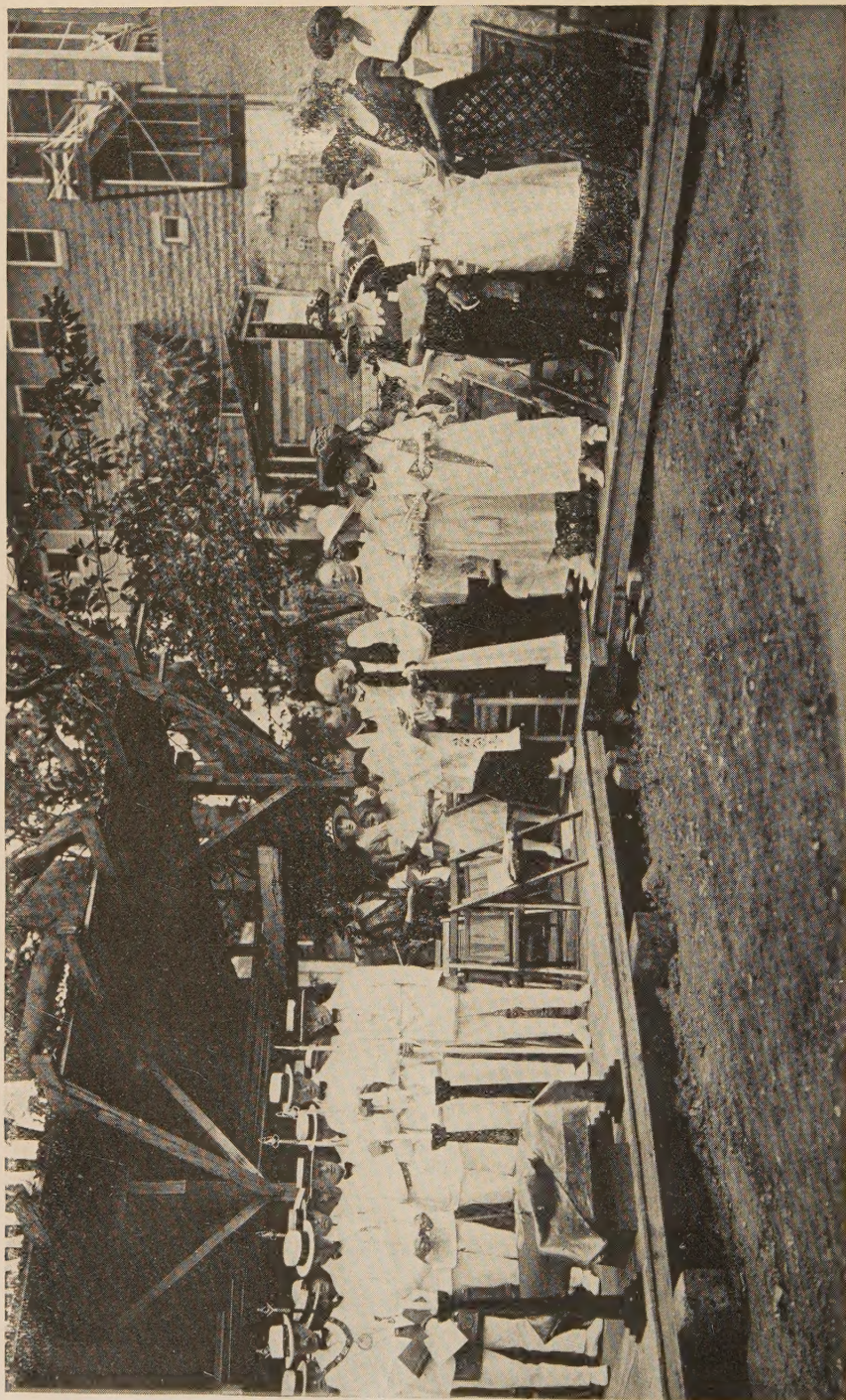
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"THE CHURCH'S ONE FOUNDATION"

Laying the cornerstone of the Cathedral of Saint Luke, Ancon, Canal Zone, April 23, 1922

(See page 369)

The Spirit of Missions

ROBERT F. GIBSON
Editor in Charge

KATHLEEN HORE
Assistant Editor

VOL. LXXXVII

June, 1922

No. 6

THE PROGRESS OF THE KINGDOM

PROBABLY most of us think of the Church's missionary work abroad as always receiving money and rarely returning any. We know that our investments are yielding large returns in changed lives, in improved conditions, in the laying of foundations upon which the Christian civilization of the future is to be built. "Do they also yield returns that can be measured in terms of dollars?" That question has been convincingly answered so far as the missionary diocese of Shanghai is concerned by a study recently completed by our efficient mission treasurer, Mr. M. P. Walker. For the year 1921 the appropriations for the maintenance of our work in the seven main centers and in the many outstations connected with them was, in round numbers, \$167,000. On the other hand, the income earned in 1921 by our institutions, educational and philanthropic, plus the gifts of the Chinese congregations, totals \$206,000. In other words, the Chinese people in the Diocese of Shanghai paid in fees or gave in gifts for the maintenance of their own work \$40,000 more than the Church in the United States put into it. In addition to that \$206,000 for what might be called our regular work the Chinese gave in special gifts nearly \$47,000.

The study as applied to individual institutions yields some striking returns. Setting aside the amount appropriated for the salaries of members of the American staff, it is suggestive to find that while the Church in America gives \$6,100 for the running expenses of Saint John's University, the income of the University from fees and other sources is \$74,000 or more than twelve times the appropriation. Saint Luke's Hospital, Shanghai, with an appropriation of \$2,500 for running expenses, earned in 1921 \$39,000, or nearly sixteen times what it receives. Soochow Academy, Mahan School, Saint Mary's Hall, Saint Elizabeth's Hospital, Shanghai, Saint Andrew's Hospital, Wusih, all show similar returns. An almost equally good record is made by the numerous boys' day schools, where an appropriation of \$2,000 for maintenance is far exceeded by earnings of more than \$12,000. Even girls' day schools show an income exceeding by \$700 the amount of our appropriation. This is all the more striking since the great mass of Chinese are still skeptical about the value, or indeed the possibility, of educating their girls.

The Progress of the Kingdom

These figures tell their own story. They prove the wisdom of our missionary leaders, past and present, in laying emphasis upon educational and philanthropic work, as well as upon the evangelistic appeal. They reveal a fine spirit of coöperation on the part of our fellow Churchmen in China as well as on the part of many Chinese who are not yet Christians. They supply a twentieth century illustration of the truth of our Lord's parable that seed sown in faith in His name will yield a rich heritage in lives won for His service.

ANOTHER illustration of the same principle in somewhat different form comes in a cable from Dr. Teusler announcing that a committee of Japanese ladies have been helping him develop the new home for Japanese nurses, connected with Saint Luke's Hospital, and have promised \$12,500

An Opportunity for Coöperation towards the new building. What answer should be given to such a message as that? Of course we can send congratulations and express our gratitude for this fine coöperation. It is worthy to be associated with the gracious gift of Japan's emperor some years ago to the building fund for the new hospital. From one point of view it may be regarded as the response of the women of Japan to the wonderful work done by the women of America on behalf of the hospital building fund. May we not also think of it as offering a new opportunity to American women to associate themselves in larger measure with their Japanese sisters in the endeavor to equip the new hospital with a modern school for the training of Japanese women nurses? The school in temporary quarters is exercising a wonderful effect upon the nursing profession in Japan. It has recently been inspected by officials of the Japanese Red Cross and of the Home Department. It does much more than train Japanese women to be efficient nurses according to American standards. It is an effective agency for producing Christian character. Every young Japanese woman who has entered it for training as a nurse has left it not only a good nurse but an earnest Christian. As the students come from all parts of Japan and after graduation spread out through Japan, they carry their Christian influence with them. Dr. Teusler considers it most important that as the new hospital goes up, the new building for the school for nurses shall keep pace with it.

LIBERIA naturally looks to the United States for guidance in national life and for help in developing her possibilities. The House of Representatives having passed the bill providing for a loan of \$5,000,000 by our government to the Liberian government, the measure is now before the Senate and, if passed there, will be ready for the President's action. This evidence of good will on the part of the people of the United States has a significance going far beyond mere political considerations. Will the loan help or hinder Liberian progress? Everything depends upon the manner of its administration. It is to be assumed that the President of the United States will select as the commissioners who are to act with the Liberian government in the expenditure of the money men who have personal knowledge of Liberia and its people. Five million dollars wisely expended in improving the means of communication and in developing a public school system would be of untold value to the future of this little African republic. It might go far to help Liberia light the way of African progress. Five million dollars as a prize to be competed for by conflicting personal interests or to be expended upon the merely superficial features of Liberian life would bring unqualified disaster. While the Church has no concern with the purely political aspects of the question, it

The Progress of the Kingdom

not only has a right but a duty to consider the moral issues involved. This is another of the constantly multiplying instances of the relation between the Church's work of moral enlightenment and construction and the government's work of political guidance.

A RCHDEACON CARSON'S account of the laying of the cornerstone of the new Saint Luke's Church, Ancon, drives home afresh the fact that this American Church must follow the American flag. No sooner had the nation decided upon the great enterprise, which severs two continents and unites two oceans, than our Church took steps to secure the transfer of ecclesiastical jurisdiction in the Panama Canal Zone from the Church of England. With ready recognition of the principle involved, the Archbishop of Canterbury, Bishop Ormsbee, and the Society for the Propagation of the Gospel entered into an agreement with the authorities of this Church whereby we became responsible for the religious welfare not only of the many American citizens engaged in the great project, but also of the tens of thousands of adherents of the Church of England who came to the Isthmus as laborers. The Church's work was greatly facilitated by the cordial attitude of General Goethals, himself an earnest Churchman, and by many others who in the early days and since the completion of the Canal have shown their good will.

Bishop Knight, while still the Bishop of Cuba, generously took on the additional responsibility of caring for the Canal Zone and carried that burden for six years after his return to this country to be vice-chancellor of the University of the South. With the election of Bishop Morris to give his entire time to the oversight of the Church in the Canal Zone and a large section of Colombia, another forward step was taken. One of the first and most important acts of the Presiding Bishop and Council in 1920 was its decision to respond to the suggestion of the United States Government that a new church and a Bishop's House should be erected on government land placed at the Church's service. For the first time since 1906, the Bishop in charge of Panama has a permanent place of residence.

Now we turn our hands to the task of building a worthy church. That enterprise has a national, perhaps even an international aspect. While the new Saint Luke's Church will stand on land over which the American flag waves, its influence will reach north to the Central American republics, south to the great nations of the southern continent. Who would not value the privilege of helping such an endeavor or such an enterprise? Some American Churchmen have already allied themselves with it. There is still opportunity for others to do so if they will. The Department of Missions is ready to receive and use gifts large or small for this purpose.

The American Church Building Fund Commission has been so impressed with the importance of this undertaking that it has promised to give the last \$10,000 for the church. This is the largest gift the Commission has ever made to a single building enterprise. It should insure speedy and complete success.

Many American Churchmen will think of the new Saint Luke's, Ancon, not only as an embodiment of the fine responsibility that American Churchmen feel for their fellow countrymen living in other parts of the world, but as an enduring reminder of the life of the late General William C. Gorgas, whose work as a sanitary engineer made the building of the Canal a possibility. General Gorgas was not only Surgeon General of the United States, he was also a devout

The Progress of the Kingdom

Churchman and a faithful lay reader. Many a time in the little frame building now to be replaced by the new church, he read the Prayer Book service for his fellow Churchmen.

IN our last issue we published a description of the neighborhood work that is being done at Saint Augustine's School at Raleigh, North Carolina; in this number we have an account of the annual Farmer's Conference at the Fort Valley School in Georgia. Differing widely in method, these institutions are alike in the value of the service they are rendering to their respective communities. Bishop Bratton says that for the Negro race of to-day the greatest need is for leaders. "No other agency supplies this need so adequately as our Church Institute schools. . . . Through these we are surely and steadily raising the standard of Christian faith and conduct of a race which has won our lasting Christian consideration by its loyalty to our and their native land and its sacrifices for the maintenance of our cherished institutions."

THERE seems no limit to the trouble and thought the Church people of Oregon, and especially those whose homes are in Portland, are spending on the approaching General Convention. In the last (May) number of *The Oregon Churchman*, in an article headed "Have you a Convention Garden

Plans for Plot?", a committee appointed for the purpose urges all who can to plant garden plots in which to raise flowers for the special
General purpose of beautifying the rooms of delegates to the Convention.
Convention

At a recent meeting of the executive committee having charge of women's work in preparation for the gathering it was reported that the motor corps hoped to have sufficient automobiles at their disposal to meet all trains and provide transportation for delegates assigned to private homes. They expected as well to supply cars for sight-seeing trips around the city and the highway trips on each Saturday during the convention. Numerous other committees are busy with the innumerable details of management which mean so much to the comfort and enjoyment of visitors.

This is true Western hospitality. In the meantime Bishop Sumner, mindful of the fact that General Convention is not a gathering for pleasure but a serious and solemn occasion in the life of the Church, has put forth the following prayer, to be read at all services in the diocese between now and September the sixth:

O GOD, who didst teach the hearts of the faithful people, by sending to them the light of the Holy Spirit; Grant us, by the same Spirit, that we may both perceive and know what things we ought to do for the coming Assembly of Thy Church in General Convention and also may have grace and power faithfully to fulfil the same. Renew within us Thy Grace that we may joyfully take up the tasks assigned to us, and with zeal and sure confidence go forward to bring the same to good effect. Grant, we beseech Thee, that whatever we do we may please Thee both in will and deed; and that Thy Church in this our Diocese, as well as throughout the world, may joyfully serve Thee in all Godly quietness. Grant that the comfortable gospel of Christ may be truly preached, truly received, and truly followed, to the breaking down the kingdom of sin, Satan and death. All of which we ask through the mediation of our Lord and Saviour, Jesus Christ. Amen.



SANCTUARY OF MISSIONS

HAIL! festal day! through
every age divine,
When God's fair grace from heav-
en to earth did shine.

Lo! God the Spirit to the Apostles'
hearts

This day in form of fire Himself
imparts.

Thou Good all good containing,
Peace divine!

Fill with Thy sweetness all these
hearts of Thine.

Some foretaste grant us of Thy
secret things,

The overshadowing of cherub
wings.

To love divine our lips and hearts
inspire,

By flying seraph touched with altar
fire.

—*Bishop Venantius Fortuna-
tus*, 530-609.

Tr. T. A. Lacey, 1884.



THANKSGIVINGS

WE thank Thee—

For those who have given
and those who are now giving their
lives to stem the rising tide of
Mohammedanism in the heart of
Africa. (Page 359.)

For the harvest in changed lives
and improved conditions from the
seed sown in faith in our China
Missions. (Page 347.)

For those consecrated women
who are holding our outposts
alone in isolated places. (Page
357.)

That the Domestic and Foreign
Missionary Society has been per-
mitted to attain one of the objec-
tives of its Centennial in the of-
fering of more than a hundred
lives to extend Thy Kingdom.
(Page 390.)

For the beginning of a new and
greater Saint Luke's Church at
Ancon in the Canal Zone. (Page
369.)

INTERCESSIONS

WE pray Thee—

To raise up new friends for
the work among Moros in the
southern Philippines. (Page 357.)

To strengthen the hands of all
who are gathering the youth of
China and Japan into Christian
schools. (Pages 365 and 373.)

For the better understanding of
the problem of the Negro on the
part of the whole Church, and for
Thy blessing on such efforts as
those made at the recent Farmers'
Conference in Georgia to benefit
this race. (Page 377.)

To aid the Woman's Auxiliary
in its many projects for growth
and helpfulness. (Page 403.)



PRAYERS

O GOD, Who wast pleased to
send on Thy disciples the Holy
Spirit in the burning fire of Thy
love, grant to Thy people to be
fervent in the unity of faith, that,
abiding in Thee evermore, they
may be found both steadfast in
faith and active in work; through
Jesus Christ our Lord. *Amen.*



O FATHER ALMIGHTY and
God of all comfort; Look with
compassion, we beseech Thee, upon
the little companies of our faithful
brethren who, in lonely places of
the world, are striving to uphold
the banner of the Cross. If the
comfort of human sympathy seem
far from them, be Thou their close
companion, and pour into their
hearts the spirit of hope; that they
may steadfastly persevere, and be
of good courage because of Thy
Word, knowing that their labour
is not in vain; through Jesus Christ
our Lord. *Amen.*

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BEAUTIFUL LAKE CHELAN, WASHINGTON

HOW WE WENT TO THE DEANERY MEETING AND BACK AGAIN

By Bishop Page

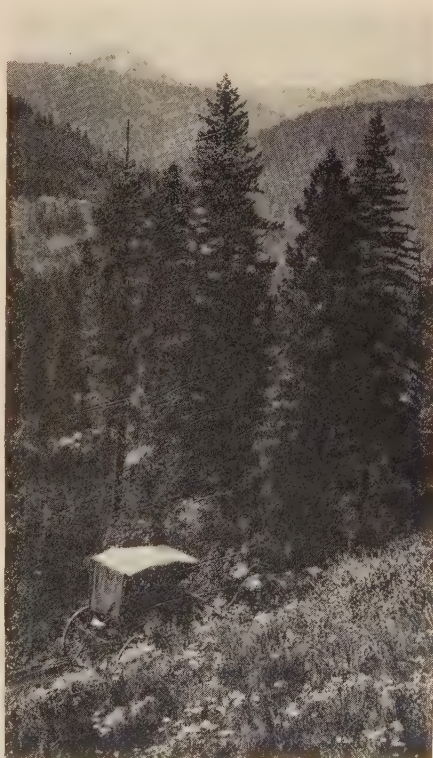
THE Northwestern Deanery of Spokane was to hold its meeting in Chelan, and both Mrs. Page and I were to have a part in the conferences. Leaving Spokane one afternoon in our automobile, over the great concrete bridge which spans Hangman Creek, and climbing up the great hill through the pines, we were soon on the plateau known as the Big Bend. It is called the Big Bend because it lies within the mighty curve of the Columbia River.

For fifteen miles the pines continued, and then we ran out on to the great treeless plain which extends practically from Spokane to the Cascade Mountains. The country is undulating, not so different in many ways from the great prairie lands of the Middle West. The striking difference is that here one never loses the mountains. The snowcapped summit of Mount Spokane lay glistening behind us. Far to the north one could see the Okanogan Highlands, but to the west lay nothing but what a few years ago was considered a part of the great American desert. It is now covered with wonderful wheat farms.

About six o'clock we pulled up behind a knoll which sheltered us from the wind. Out came the camp kit, and presently the coffee was cooking on the fire. Work was left behind, and we were enjoying to the full the supper out of doors. Soon we were on our way again, and as the sun was setting we saw a wondrous sight ahead. It was the distant and mighty range of the Cascades silhouetted against the western sky by the rays of the setting sun, a suggestion of what was in store for us on the morrow. At eight o'clock we reached Almira where we spent the night at a

new and exceedingly comfortable little hotel. I may say that practically all the little hotels here are clean and comfortable; and readers who dwell in the effete East may be interested to know that the exorbitant rate for the room with bath was one dollar apiece.

The next morning we were away early, getting cream for breakfast from a wayside ranch. Presently we reached Coulee City which lies in the center of what is known as the Grand Coulee. This was once the bed of the



IN THE METHOW VALLEY

How We Went to the Deanery Meeting and Back Again



SAINT JAMES'S CHURCH, BREWSTER

The beautiful little stone church surrounded by apple orchards where the son of the bishop, the Reverend Herman R. Page, is in charge

great Columbia River when, in the glacial period, the great masses of ice coming down from the Cascades forced it eastward from its real bed into this cut lying about sixty miles east. We ate our breakfast just above what is known as the Dry Falls. Here, in days gone by, the mighty river dropped a distance of two hundred to two hundred and fifty feet. It must have been a sight compared with which that of Niagara is insignificant. At the base of the old falls, the Coulee is nearly a mile wide, and far below lay the lake in the basin which was formed by the downward rush of the great waters. All about us were beautiful wild flowers. President David Starr Jordan told me once that in no section of the West were there as many wild flowers to be found as in the Inland Empire. Lupine—white and yellow—phlox, wild hyacinth, yellow violets and many others were soon gathered in our bouquets. Before long we were on our way again, climbing up out of the Coulee to the towering west end of the plateau. We traveled leisurely because the view in front had now become glorious. From the far north to the distant south extended the great array of shining peaks, reaching from the Canadian border nearly down to

the Oregon line. They sparkled and glistened in the light of the morning sun.

About noon time we began to drop down the hill toward the Columbia River, going down about two thousand feet in five or six miles. Now the Cascades were close at hand, and we stopped for lunch on the hillside where we had a view of the blue-green waters of Lake Chelan, with near views of the towering Cascade Mountains. As we looked, we could see the mountains through three distinct gorges, each view having a charm of its own. Shortly after lunch we reached the Columbia River, after passing through some great apple orchards. The climate in the Columbia valley is quite different from that on the top of the plateau. Only wheat and grain flourish in the higher regions, but apples, peaches, melons and all sorts of fruits thrive along the river. In a trip of five miles from the top of the plateau to the river, one will sometimes traverse five weeks of climate. One day, in making such a trip, I noticed that apple blossoms were in bloom at the top and cherries were ripe at the bottom.

We crossed the river on the new bridge built by the Orchard Company. Except this, there is only one other wagon bridge along the Columbia until one reaches Portland, a distance of five or six hundred miles away. Lake Chelan lies nearly four hundred feet above the Columbia. It is separated from it by great granite rocks that look not unlike a massive dam. The neighboring valleys of the Entiat and the Methow have no such barriers, so that the beautiful rivers simply run through them into the Columbia; but the Chelan valley is filled with a wonderful lake nearly fifty-five miles in length, with a breadth that averages not more than three-quarters of a mile, and a depth that in some places is nearly fifteen hundred feet. The

How We Went to the Deanery Meeting and Back Again

mountains rise from Lake Chelan abruptly to a height that averages seven to eight thousand feet along the upper half of the lake. It is said that if the water were out of the lake the gorge would be the deepest in America, exceeding that of the Grand Canyon itself. The lake is fed by the streams that come down from the glaciers; and to appreciate the full beauty of the country, one must go back to the high passes and among the mountain tops. It would be hard to imagine a more beautiful trip than that up Railroad Creek, by which one goes through beautiful forests, then through the gorge in which lies Hart Lake, past marvelous waterfalls hundreds of feet high, to Lyman Lake and Lyman Glacier, then up to Cloudy Pass from which one has a commanding view of the beautiful Glacier Peak. Here, if one loves the wilderness, he may find the pleasures of his heart. The trout fishing is unsurpassed; the spring flowers grow in marvelous profusion side by side with those that come in autumn. Within an hour I have gathered the flowers and the red berries of the mountain ash. There is mountain climbing, and hunting for mountain goats. There is everything that the heart of man, oppressed by the demands of our modern civilization and longing for rest, can wish for.

But I have gone far up the lake, and must go back to the little log church in Chelan, where we held our services and our conferences. As I had a visitation in Wenatchee Sunday, which is only forty miles from Chelan, it was useless to go home again, so we started in the car Friday morning for a journey up the Methow Valley. It is about sixty-five or seventy miles from Chelan to Winthrop, which lies well toward the head of the valley. We spent the night at a little hotel, and in the morning were off down the wonderful valley again on our way to Wenatchee. There was an early service at Cashmere fifteen miles away

on Sunday morning, later Confirmation at Wenatchee, and night saw us again in the little log church at Chelan where I had a class for Confirmation. The next day we went on up the Columbia River to Brewster. Surrounded by apple orchards, here in our beautiful little stone church, I held evening service, and my son, who is in charge, presented a class for Confirmation. We spent the night in a delightful bungalow among the apple trees, enjoying true western hospitality. The morning saw us starting early. This time we were ferried across the river with other automobiles. Presently we were again climbing the mighty hills of the great plateau. We lunched at the dry falls of the Grand Coulee, and Tuesday evening saw us again in Spokane.

This year many of the members of our Church will be turning their faces toward Portland. It would be a real pleasure to show those who may have time some of the beauty and the joy that is part of God's gift to the missionary in this great Northwest.



SAINT ANDREW'S CHURCH

The little log church at Chelan where the meeting of the Northwestern Deanery of Spokane was held



OUR HOSPITAL AT ZAMBOANGA, PHILIPPINE ISLANDS

BISHOP MOSHER IN MORO LAND

AS we approach Zamboanga, situated on a point of land which juts out into the blue tropical sea which washes the southern Philippines, we see the tropical growth that we have been disappointed not to see in Manila. There are long lines of cocoanut groves along the shore, and if we are up early enough our hospital will be pointed out to us nestled among the tall waving cocoanut palms. Next to it is the Moro village and, on the other side, the beginnings of the town. The concrete pier and the Plaza, with shops, government buildings and Roman Catholic church, look quite citified. Beyond is the pretty army post and just at the gate of it our Holy Trinity Church—wooden, but in good condition. About two short blocks away is a comfortable small rectory. This has no missionary in it at present. A walk of a short mile brings us to the hospital, in a most lovely situation, where Miss Owen and Miss Bartter met us. Does anyone in the home church know that these two brave women are “carrying on” alone on the island of Mindanao? We ought to have much work in that island outside of the towns. Please God, some day we will! At present there is no clergyman in Zamboanga and these devoted missionaries have had no Church service since July—but one, by a passing cleric.

We arrived on Friday, January twenty-third, and the next morning early, in the pretty little hospital chapel, Bishop Mosher celebrated Holy Communion. Never have I felt the beauty and peace of it all more than in that service. The windows look out on the waving cocoanut palms and the blue sea, and the sunlight shining through a cocoanut grove is different somehow from other light. In that chapel were only one American bishop, his wife, one English woman, one Ca-

nadian, one Filipino nurse, one Moro nurse, and one young *mestiza* teacher from our House of the Holy Child, in Manila,—six branches of the human family represented. Is it not a hope of growth in the future?

The doctor's house in Zamboanga is empty now, but Dr. and Mrs. Macy are waiting at Manila until they can come down here to occupy it. At the same time that Dr. and Mrs. Macy sailed from home Bishop Mosher had a blow in the shape of a cable from the Moro Committee in the States withdrawing all their financial support from the hospital. The bishop was very busy interviewing the men in town in regard to what support they could raise for our hospital locally. The spirit of all was fine towards the hospital. The only doubt was caused by stagnation of business at the present time.

The steamers by which we traveled arrived and left always on Mondays and Saturdays, making it impossible in three weeks for the bishop to spend even *one* Sunday in Zamboanga. He came on Monday, left Saturday night for Jolo and could not return until a week from Monday. However, word was sent to our faithful friends and on the next Saturday morning we had a good congregation of women and children for Holy Communion and sermon. The bishop went to Jolo that night. A movement was on foot to help the hospital and plans were made so that all people, including the Chinese, were notified and a town meeting was held to hear the bishop's statement of the case on the Monday afternoon of his return. Of a population of perhaps one hundred white persons, forty were present and heard of the withdrawal by the Moro Committee of five thousand dollars yearly of the hospital's support, and the fact that our Council has undertaken the

Bishop Mosher in Moro Land



ON THE HOSPITAL STEPS

support of Miss Owen, head nurse, and Dr. Macy, newly arrived in Manila and waiting to come, and has also promised one thousand dollars yearly. The bishop asked for a promise of an income of five hundred *pesos* a month from the Zamboanga people. About two hundred *pesos* were promised that afternoon,—fifty being from the Overseas Club. Great appreciation of Miss Owen's faithful services is felt. Since we returned to Manila the bishop has had a cablegram promising *more* than five hundred *pesos* monthly,—and two or three interesting facts came out while we were there. A missionary of another religious body, Mr. Lund, has *offered* to collect this income for us. A rubber planter on Basilan, across the water, has guaranteed one hundred

pesos a month from himself and the other planters on that island, and the Filipino surgeon of the Government Hospital said, "I will put my hand in my own pocket rather than see Zamboanga Hospital close."

There is another branch of work being carried on in Zamboanga by a very faithful and efficient member of our staff, Miss Bartter. When missionaries first go among a strange people, what is their means of approach? The children are easier to make friends with than the adults. Miss Bartter lives in a *swahli* hut behind the hospital in the cocoanut grove which is the mission property. In another *swahli* house a little larger than her own she has patiently gathered and taught children, a few at a time, until now she has a regular school of twenty-six. To help her she has Salud Nixon, a first graduate of the House of the Holy Child in Manila, who ought to have a teacher's salary and not be dependent upon Miss Bartter's generosity as she is at present. If we could open a dormitory for Moro girls, no doubt some would come to it and be trained in regular, clean habits of life which they have not, now. As it is in India and China, large efficient girls' schools have grown from such beginnings. This is one opening for work among Mohammedans that our American Church has. Do not lose it! Six years is a long time for a woman to work at a baffling problem without any encouragement or any money, except her own salary. Not many women would have stayed. What are you going to do about it? Miss Bartter has printed a Samal-Moro vocabulary which she has worked out. She is now in charge of the printing office of our mission and oversees the printing of a paper in Arabic, which is widely read by Mohammedans in these South Seas. The paper contains some Christian message directly or indirectly, and please God will some day be the leaven that leavens the whole lump.



THE BENDOO VIADUCT
The water carriers of Bendoo School

THE HEART OF AFRICA

By the Reverend Elwood L. Haines

TO touch the heart of Africa is perhaps the greatest undertaking of the Church today. There is no enterprise in the whole mission field with more appeal or challenge than is found in Liberia's untouched hinterland, where two millions of natives are begging for teachers. Restless under the fruitless bondage of Islam, enslaved, too, by the most primitive paganism, they turn to the white man for a dual deliverance, only to be denied a life-giving Gospel by the indifference of the Christian Church. Nowhere on the missionary battle-front is there a greater demand for supplies and reinforcement than here where the opposing forces are strongest.

During the past five years there has been a gradually increased interest in Liberia as the location of our sole enterprise on the African Continent. Having been content with a foothold for the better part of a century, we

have now taken a step forward and are eager to press on. For to evangelize Liberia is to open a gateway into the heart of Africa, and those who have caught the vision are urging its fulfillment.

Across the lake from Cape Mount is situated our first interior station among the Vais: a day's journey further inland is our first among the Golahts, and midway between Bendoo and Monrovia is located our first work among the Deys. These three outposts represent the advance of the Church in two years on African soil, after a Century of Endeavor in the mission field. It is an inspiring thing to realize that, as we stand on the threshold of a second Century of Attainment, we have already gained a footing in the direct path of the Mohammedan advance.

In June, 1920, the Reverend W. H. Ramsaur and Mrs. Ramsaur crossed Fisherman's Lake to make their home

The Heart of Africa

in Bendoo. They were quartered in a former trading-house, and it was not long before a church was prepared by the native people and a building set aside for use as a school. There was never any problem about securing boys. Despite the handicap of inadequate accommodations there were twenty-nine boarding pupils within ten months. The school now numbers fifty-six, just twenty months after its establishment, and never within that time has a single boy been appealed for. They have been received as they have come. Their support has been a question of faith, and there is no ample space in which to house them. For it is a heart-breaking thing to turn them away, to deny them the knowledge of a Saviour for lack of means. Unfortunately that will soon become necessary, for scarcely a week passes without one or more newcomers. The Vai section alone could and would supply boys for six such schools as this. The limitations and lack of workers alone prevent the speedy evangelization of the whole country.

The story of Bendoo is a revelation of the influence of Christianity among the Vai people. As the home of William Sherman, the native African Commissioner, and Alfred Diggs, both of whom received their early training at Saint John's School, Cape Mount, it is of strategic importance as a center for Christian evangelization. Before the establishment of the present station, these men made two attempts to build a church in the town, only to see it crumble into ruins because the call for a missionary was unheard. Since the opening of the work two years ago they have been largely responsible for its steady progress, as evidenced by the fact that during the last nine months they have cleared a ten-acre tract and have proceeded with the erection of a large mission compound. Four buildings are nearing completion, and it is hoped that they can be occupied before the rains. The native Christians them-

selves have been the aggressors in this project. Already they are planning to build a finer church than the adequate one provided at the outset. They stand always ready to respond to the slightest request of the missionary, and their inborn native courtesy, tempered with Christian consideration, is manifest at all times. Recently on their own initiative they entertained the General Convocation at the close of its session in Cape Mount. It has never been my privilege to see or to have a share in the consumption of such a native feast as was then prepared. Huge bowls of rice, with many choice varieties of palaver sauce and stew were set out and speedily emptied, only to be succeeded by more from nearby kitchens. The town people willingly gave up their houses and beds to accommodate the guests and slept on mats wherever they could find a place. Skilled Golah dancers were on hand to provide amusement. The old chief was vexed when he found that the strangers could not stay four days! This is the brand of hospitality that is met with constantly in the heart of Mohammedan Liberia. I venture to say that it is unsurpassed anywhere.

Situated one day's journey from Bendoo on the road to Monrovia is the native town of Gbaigbon. It would be necessary to travel far in the interior to find a town to compare with it in attractiveness. The houses are well-built, with raised floors and walls rendered immaculate by an application of white clay which effectively conceals the commonplace mud exterior. The ground between them is always scrupulously clean and free of grass, reminiscent of a "company street". As the jaded and usually dripping traveler with due ceremony is ushered into the Guest House, his unbelieving eyes behold a luxurious bed, such as may be seen in the window display of a first-class department store at home, of white, ornamented wood, canopied, netted, and altogether inviting. The



INTERIOR AND EXTERIOR OF THE CHURCH OF OUR SAVIOUR, BENDOO

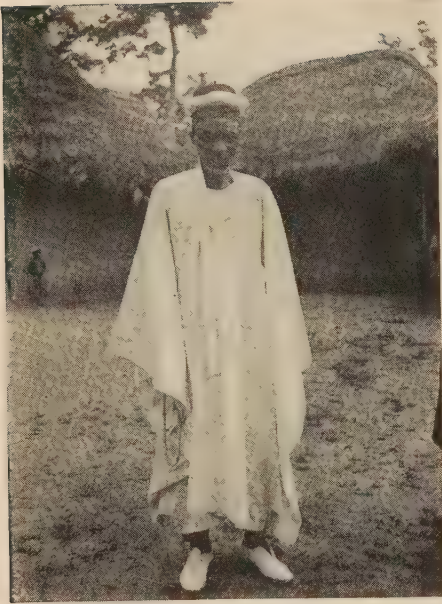
Chief seems to have cornered the market in cooks, for a delicious meal of roast chicken, rice and pineapples, specially prepared by one of the Chief's favorite wives, soon tempts one to abandon self-control for the moment and obey the impulse without delay.

Under these pleasant auspices the Church established work eight months ago, under the leadership of Mr. W. D. Jones, a young native man from Sierra Leone, who has recently become a candidate for the ministry. Located among the Deys, one of the smallest of the Liberian tribes, this school has access to twenty-one towns and one hundred and ten villages, containing many hundreds of children. Is it not a tragedy that necessity compels us to limit this school to a membership of fifteen with such an opportunity before us? If it were possible for the whole Church to glimpse the possibilities that are so apparent and appealing to anyone on the field, think of what could be straightway accomplished not only for the Deys, but for all of the

numerous and promising tribes that inhabit interior Liberia!

Our farthest out-station is at Bah-lomah, among the Konyeh Golahs, where Miss Emily DeWitt Seaman holds the post alone. Two days' journey from Cape Mount over a long and tortuous trail, she travelled in July, 1920, for the first time, and began Christian work among this tribe, which probably more than any other in Liberia has opposed the influences of civilization. It was just at the close of a war of rebellion which had resulted in widespread desolation and the partial depopulating of the Golah country. She found the towns in ruins, and the people scattered, but undaunted by adverse conditions she built her little house and started a girls' school. It now numbers thirteen, but with the gradual recovery of the section from the effects of the war, it is certain that the enrollment will be increased. The people are not enthusiastic over the proposition of having their girls educated. It must be re-

The Heart of Africa



THE CHIEF OF THE MOHAMMEDANS
AROUND CAPE MOUNT

membered that the native regards a woman as a piece of property, a valuable chattel, to be sure, but property nevertheless. When she is of marriageable age she is sold or exchanged; in some cases presented by her father or guardian to some influential friend as a mark of esteem and a means of gaining his favor. Why then should she learn "book"? She may thereby acquire a will of her own and cease to regard herself as the property of another. In the case of a boy education brings the ability to deal with traders, to control his people and to introduce some of those civilized schemes and methods of which the natives have gained some inkling from the spellbinding white man. So the progress of such an undertaking as that in which Miss Seaman is engaged is necessarily slow and requires a maximum of patience and tact. In view of this state of affairs perhaps the wisest plan would be to place a boys' school in the same section in which a

girls' school is located, for a chief who has the means of educating his boys is hardly likely to oppose the education of his daughters, once he has seen the benefits of Christian teaching. At Bahlomah the desire for a boys' school is very strong, for the people have selected and are clearing a site without any assurance that one will be opened there. At the same time they are inclined to be indifferent toward the girls' school. However, Miss Seaman refuses to be discouraged, and her spirit is a constant inspiration to the rest of us. She is now building a chapel and a dormitory, with the aid of native workmen. She never ceases to appeal and exhort, visiting on foot a number of nearby towns at regular intervals and holding services. Her work is by far the most difficult of all and calls for our earnest prayer and support.

Such then is the extent of our present effort to touch the great heart of Africa. Her voice is constantly in our ears, beseeching us,—but what of her heart? Is it warmed by our endeavors or stirred by our examples? Some measure of response we felt two weeks ago at the death of Mrs. W. H. Ramsaur, the beloved "Mommy" of the Vai country. Her devoted service for Africa has not been in vain. When she first came to Liberia as Miss Conway, an old Vai woman immortalized her, and I can think of no better way to voice the appreciation of the folk of this interior for her life of cheerful sacrifice than to quote her words:

Dia bala da lo wa (Love is not in the mouth, but in the heart,)

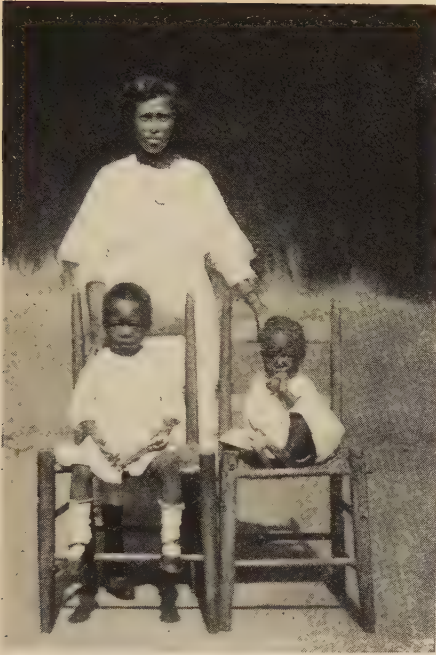
Mua balo-konge boa America wa (Our curing-tree came out from America,)

Polo-moenu ya kala a "Conway", (The white people call her "Conway",)

Vai lo "Kong", komu (The Vais call her "Kong", therefore,)

Mu lah kala mua balo-kong (We call her our Curing Tree.)

The Heart of Africa



THE FAMILY OF THE NATIVE TEACHER
AT BENDOO

The Vai word for tree is kong. Native medicines are secured from the bark and roots of trees. To this old woman the similarity between the word for tree and the name of Miss Conway was significant.

At the present time, the Vai people generally are collecting contributions for a memorial fund to be used for the erection of a Nurses' Home in connection with Saint Timothy's Hospital, which was built by Mrs. Ramsaur.

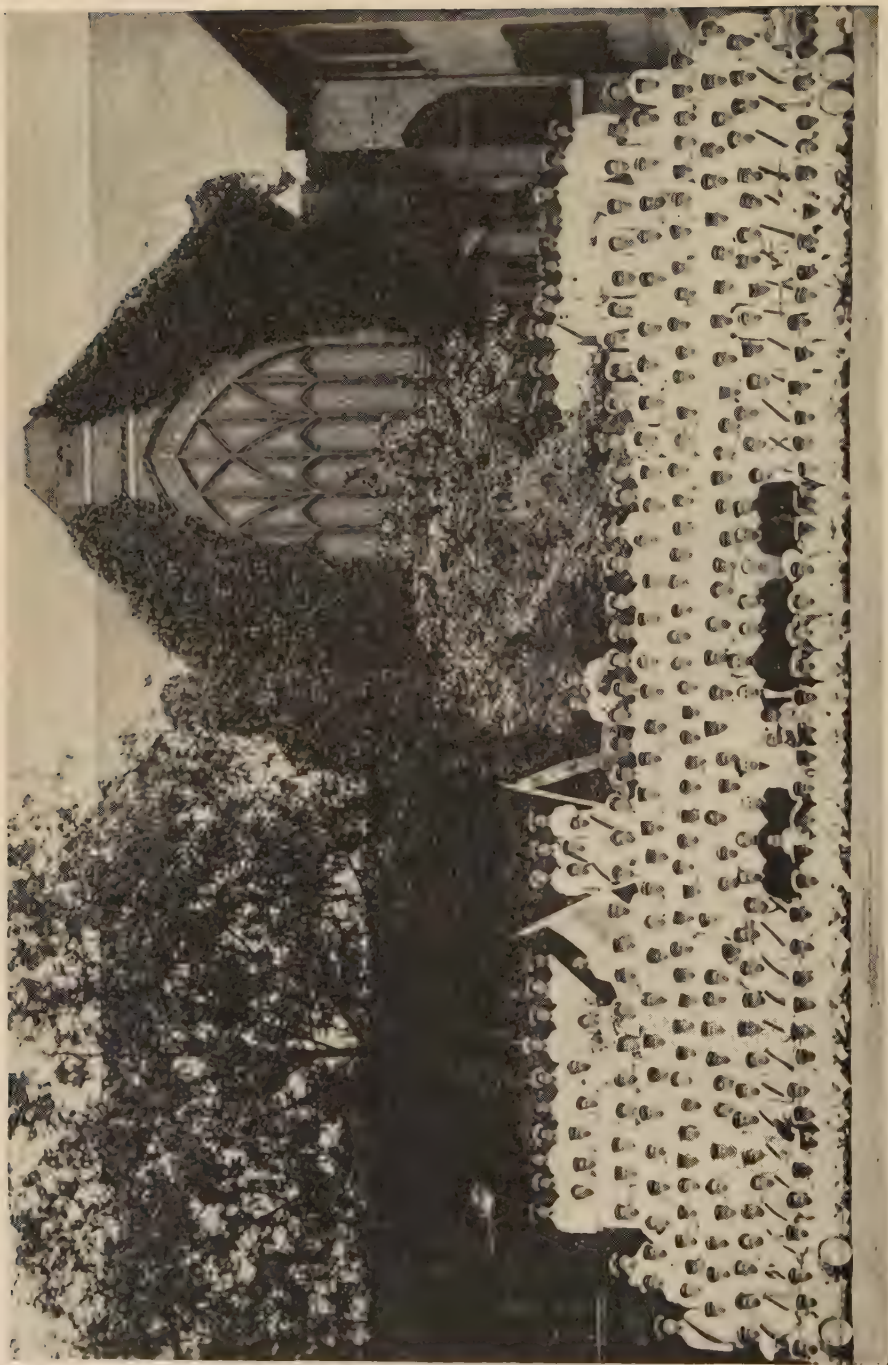
If you were to travel with me but a day's journey among any one of the native tribes, you would see clearly the readiness and eagerness that is characteristic of un-Christian Liberia. If you have imagined an antagonistic and indifferent Africa you are wrong. During my fourteen months in the country, I have had a few brief glimpses at the conditions existing among several of her most important peoples, and I am convinced, both from this experience, and on the testimony of

others who have traveled elsewhere, that the same holds true for all the aboriginal tribes. *Liberia is ready!* To win her for Christ by the investment of consecrated lives and the expenditure of concentrated effort is to open a gateway to Africa. In the back country to the borders of French Guinea are the Gbantees and Kimbuzis, two powerful tribes numbering perhaps a quarter of a million, with not a single teacher to enlighten them, not a doctor to minister to their bodies, and no one to direct them to the Great Physician of Souls! Beyond is the vast Sudan, overwhelmed by the Moslem hordes that are sweeping always southward, unchecked by the followers of the Cross. Our definite task is to push on from the small beginning to the great opportunity.

May God grant to us all the clear vision and the unfailing faith that alone can save Africa for the Church of Christ!



A TYPICAL VAI COUPLE



SAINT PAUL'S SCHOOL, ANKING

THE ANKING CATHEDRAL SCHOOL

By the Reverend Edmund J. Lee

THE Cathedral School is the largest school in the district of Anking; perhaps, excepting the two universities, the largest in the China Mission. It has this year an enrollment of three hundred and twenty-four, and numbers of applicants were turned away for the reason that every crack and cranny of the school was filled and receiving more pupils was a physical impossibility.

The present dimensions of the school are the result of the phenomenal growth of the last three years. When the writer left for America three years ago, the number of pupils was one hundred and twenty-five, so that the present enrollment is an almost three-fold growth.

One reason for this remarkable growth is the general popularity of mission schools. This in turn is due in part to the rapid deterioration of Chinese government schools during the last few years. The high promise of the student movement three years back has not been realized. Students have gotten a taste of power and have become more and more turbulent. They give a great deal of their time to propaganda and protest and have little regard for constituted authority. In our own city during the last year the principals of two government schools have had to leave on account of the opposition of the students. Education does not flourish in such an atmosphere, and as a result parents with children to educate are turning more and more to mission schools where a proper discipline is maintained and where education and not politics is the business of every day.

Another reason for the growing popularity of the Cathedral School is the conspicuous ability of its young

principal, the Reverend C. C. Yen. Mr. Yen is a born educationalist and has added to his natural ability the best specialized training. He is a graduate of Boone University and after five years of combined educational and evangelistic work went to America and took two years' work at the Teachers' College of Columbia University, graduating with the M. A. degree. He is now in entire charge of the Cathedral School and conducts it with energy and efficiency.

The Cathedral School fills a most important part in the educational system of the district of Anking. It has been the natural focus of most of our outstation primary schools and takes the graduates through a four years' preparation for Saint Paul's and other high schools of the mission. As we have seventeen of these primary schools it can be seen how essential a unit in our system the school has come to be.

Another interesting fact in regard to the school is that an unusually large number of its graduates are preparing for service in the mission. This was illustrated a few weeks ago when the writer happened to be in Wuchang and went to Evening Prayer in the chapel of the Divinity School of Boone University. When prayers were over some of the students came up to speak to me, and I recognized among them the three students who constituted the first graduating class of the Cathedral School.

One of the most notable achievements of the school has been in the line of self-support. Until two years ago, like most other mission schools, it ran with a considerable portion of its expenses provided from America. In the last two years, except for

The Anking Cathedral School

the salary of the principal himself, the school was entirely self-supporting and in addition laid aside a sum of \$400 toward the fund for the erection of the new buildings so urgently needed. This year Mr. Yen hopes to do even better. He expects to be able to meet all expenses and add \$500 to the building fund.

The fine reputation that the school has acquired and the excellent work that it has done becomes even more remarkable when we consider that the equipment is utterly inadequate. The main school building is the oldest one of the station. It was for years the building of Saint James's Hospital. It later housed for five years Saint Paul's High School; and finally has been for some ten years the home of the Cathedral School. During its hospital phase the building contracted a serious infection which in its present advanced stage is thought to be incurable. During those days the present high standards of cleanliness could not even be attempted. Patients were allowed to bring in their own bedding with the result that the building became infested with what is picturesquely described as "the pestilence that walketh in darkness", and the pestilence has grown worse with years. The boys tell amusing stories of their troubles in this line, but the matter is really a serious one.

Furthermore the classroom accommodations are utterly inadequate, and the dormitories would make an American school inspector turn in his grave.

Nor is the school itself the only interest that suffers from the effect of this phenomenal growth. We are so convinced of the importance of the educational phase of our work that the tendency is to give the schools a right of way even when their development does an injury to other departments of the work. In this way it has come that the growing Cathedral School has spread into rooms and buildings belonging properly to the evangelistic work. This has now be-

come a serious handicap to that work, especially to work among women.

It may seem a surprise to some that we should have allowed such a situation to arise, but the fact is we were expecting the whole work at the cathedral to be equipped with new buildings long before this. Three years ago the Board of Missions authorized an appeal for \$20,000 for the new buildings of the cathedral. No effort was made to raise this, however, for, as it happened, this was the year in which the Nation-Wide Campaign was inaugurated with high hopes of supplying in one great effort all these special appeals. Everyone knows that this hope was not realized in spite of the splendid record made in many places by the campaign and the convincing proof of the wisdom and effectiveness of both its principles and methods. At any rate Anking got nothing financially from the campaign and in the meantime the opportunity of raising this fund by special appeal was lost, the man who was to have presented the appeal having returned to China.

The situation is now impossible and something must be done to remedy it. The only effective remedy will be the erection of new buildings of two or three stories to take the place of the flimsy one-story buildings now being occupied. A comprehensive plan of these buildings has already been prepared. It includes quarters for the evangelistic work, the kindergarten, the girls' day school and the Cathedral School. Funds for the buildings needed to house these other interests are largely in hand or in sight. But for the Cathedral School building fund only a small beginning has been made.

We have, however, the next best thing to a building fund and that is a strong determination on the part of the Reverend Mr. Yen, our gifted young principal, that the funds shall be secured and the buildings constructed.



GRADUATING CLASS, SAINT PAUL'S SCHOOL, ANKING, JUNE, 1921

Mr. Yen is a firm believer in the principle of doing the very best that you can yourself before asking the help of others, a principle with which most of us will doubtless find ourselves in very hearty accord. Some five years ago he approached Bishop Huntington and proposed that he be allowed to spend two years in America in post-graduate study. We had long recognized that he was just the kind of man to profit by such an opportunity, but the financial problem was a serious one and the bishop's attitude was not immediately favorable. Mr. Yen then stated that he had himself been preparing for years for this and had \$500 laid aside to aid in meeting the necessary expenses. When this was known we felt that his hope ought to be realized and the bishop found a way to make it possible.

Now Mr. Yen has acted in precisely this way with regard to the Cathedral School buildings and with the result that we feel about the matter very much as we did about his going to America. In the first place, as stated above, he has made the school self-supporting and is laying by a respectable annual balance toward the building

fund. He has now approached the governor of the Province and secured his active interest in promoting the building plans. The governor has promised one thousand dollars from educational funds, has contributed \$200 personally and in addition has written a letter of hearty endorsement to the one hundred and thirty-six different departments of the Province asking for contributions. Mr. Yen has also approached a number of his personal friends and secured their promises both to give to the fund and to aid in raising money from others.

From these several sources Mr. Yen expects to realize some eight thousand dollars. It will require \$15,000 in addition to erect the buildings immediately required by the school.

To us out here Mr. Yen's success both in making his school self-supporting and in starting his building fund seems an extraordinary achievement. I have told him that Americans believe in helping those who help themselves and that the story of his school would in my judgment appeal strongly to people at home. I further promised to tell the story. This article fulfills my promise.



THE CORNERSTONE OF THE CATHEDRAL OF SAINT LUKE SET IN PLACE A. M. D. G.



THE BISHOP MADE HIS ADDRESS TO A VAST THROG

THE CATHEDRAL OF SAINT LUKE, ANCON, CANAL ZONE

By Archdeacon H. R. Carson

THE First Sunday after Easter, or April twenty-third by the civil calendar, was a happy day for the congregation of Saint Luke's, Ancon. That was the day when the cornerstone of what had ceased to be a chapel and was coming to be known as a cathedral was laid. The occasion marked the end of one period and the beginning of another, and the act was accompanied with all the splendor and dignity that could be given.

In writing of the new, it is inevitable that one should recall the old; in this case with appreciation and affection and not simply with the cold precision of a statistician.

One thinks first of the *Chapel* days. The cornerstone was laid Sunday, August 16, 1908, and the first service

was held on Christmas Day of the same year. The Reverend Jesse R. Bicknell, now of the diocese of Maryland, was the first chaplain. Then, followed Archdeacon Henry B. Bryan, now of the diocese of Newark, who occupied a triple post—chaplain, archdeacon, vicar-general. He was followed, in turn, by Major Henry A. Brown, Chaplain of the Corps of Engineers, U. S. A., and the Reverend H. R. Carson. Chaplain Brown lent valued services in the days marking the final transition from English to American jurisdiction. His work was done so quietly and modestly that few realized its importance at the time. During the past two years, there have been two vicars, especially charged with the development of work among

The Cathedral of Saint Luke, Ancon

the American population, and both have greatly strengthened the influence of the chapel. The Reverend Halsey Werlein, Ph. D., came in October, 1919, and resigned in May, 1921. The Reverend F. C. Meredith became the incumbent in July, 1921.

One recalls also the many years of service of Bishop Knight, a service beginning in 1907 and ending with the election of Bishop Morris. Those familiar with the peculiar character of the work of the "early days", as our phrase is, will always cherish the name of Bishop Knight. He had a wide field; Cuba, Porto Rico, Haiti; later, the University of the South. He held close relations with high officials of the government at Culebra and Washington, and his advice was sought by them as his judgment and administration were followed by his clergy and people.

Those were difficult days with peculiar problems, and one would do justice both to the work achieved and to the workers. Among the names of the "laborers" there is one that stands out in singular beauty—that of William C. Gorgas, our first lay-reader. Some of us had hoped that this new church might be one of many memorials that will carry his name. His name, however, is linked with it in such fashion that it will always be recalled when speaking of the foundations of this Missionary District.

One of the first objects to which Bishop Morris and his people set their minds and energies after his coming among them as their first bishop was a new church at Ancon.

Archdeacon Bryan had written of the unusual strategic value of a church at the Pacific entrance to the Canal. Bishop Knight spoke of it again and again. Every chaplain realized that the Church possessed an unopened mine of vast possibilities, a unique position, from which to influence not simply the Canal Zone—"a strip of territory ten miles wide, almost fifty

miles long, in latitude nearly nine"—but extensive sections of Central and South America. Lack of equipment made realization of the possibilities a vain dream. Then, when least looked for, the dreams began to come true. The coming of Bishop Morris, the quick organization of the field, the stimulus of a completed canal and the consequent necessity for a perfected Church, these and other obvious influences put all longings within the realm of possible attainment.

So the cornerstone of the Cathedral of Saint Luke was set in place, A. M. D. G.

When the cornerstone of the little chapel that was laid fourteen years ago was opened, it was found that it was laid under the auspices of the Pacific Masonic Club. It was fitting that the new stone should be laid by somewhat similar ceremonies. The invitation was extended by Bishop Morris to the District Grand Lodge of the Canal Zone of the A. F. & A. M. and was accepted with appreciation of the honor conferred. Immediately steps were taken to insure the success of the solemn undertaking.

It is the province of the daily newspaper rather than of *THE SPIRIT OF MISSIONS* to describe the happenings of the day. The skies at first were somewhat clouded, but soon the sun came out and the parade from the Masonic Hall to the site of the cathedral was very impressive. Upwards of five hundred Masons were present, and their honored guests in the parade were Bishop Morris and some of the clergy. On the platforms about the cathedral were others of the clergy, the band, members of the congregation and specially invited guests, such as the Governor of the Panama Canal, the *Chargé* of the British Legation and the Chinese Minister, a graduate of St. John's University, Shanghai, and himself a Churchman. The American Minister to Panama was unavoidably absent and the President of



THE FIRST SAINT LUKE'S CHURCH, ANCON

Panama could not come by reason of a prior engagement.

Upon the conclusion of the impressive Masonic ceremonies, which included the traditional use of corn, wine and oil, the blowing of trumpets as the stone was slowly lowered, the giving of Grand Honors and the proclamation to the east, west and south of the completed undertaking by the Grand Marshal, Bishop Morris addressed the great congregation.

The address was well worthy the occasion, but only the barest outline can be given here. First the bishop sketched the history of the Church on the Isthmus and the unique field which it covered, beginning with the laying of the cornerstone of Christ Church, Colon, by Bishop Alonzo Potter in 1865, through the days of English jurisdiction, and then back again to the American Church in the first days of canal construction.

Then he asked and considered the pertinent question, "Why build churches here on the Isthmus of Panama?" The first obvious reply was in

order that we might perpetuate home institutions, among the most treasured of which is the Church. Then there was the desire to build something after our ideal of Church and Home for all men, of all nations. There was the obligation, also, to express in tangible terms—in terms such as churches and social institutions, like our Children's Home at Bella Vista—the Churchman's neighborliness, his desire to be helpful. Essentially, the Churchman is a man of wide outlook and public spirited, and, accordingly, he cherishes a desire to contribute a share towards unity and friendship among the nations of the world, particularly between the United States and the nations north and south of the Canal.

The substance of the Bishop's address was that the greatness of the field justified the building of a church in Cathedral rather than in Chapel proportions. When the Cathedral of Saint Luke is finished the American Church will be represented as it should be in the heart of the Pan-American metropolis.



SAINT AGNES'S SCHOOL, KYOTO
Bishop Tucker stands at right of center at the front

SHALL WE FINISH WHAT WE HAVE STARTED?

By Hallie R. Williams

Principal Saint Agnes's School, Kyoto

FIVE years ago the Church at home, convinced of the pressing needs of Saint Agnes's School, gave \$75,000 for new buildings. The plans for the development of the school called for two academic buildings, a gymnasium and assembly hall, and a dormitory. At the time the plans and estimates were made \$75,000 would have built them all. But the war came and brought that sudden inflation in the prices of everything that made the cost of building double what it had been even a year before. We couldn't wait; some buildings had to be put up or the school closed. So the splendid new dormitory and one academic building were completed.

Now the school has again come to the point where the other buildings originally planned must be built in order to carry out and complete the policy for development formulated seven years ago. Today three hundred and sixty-five girls fill every niche and cranny of the one old building and the new. We have more applications for entrance than we can consider. In order to meet the growing demand for a longer course of study we must increase our enrollment to at least five hundred and fifty. Starting with this present first year class, all the High Schools of the city will extend the present four year course to five years. This means that from 1925 the number enrolled automatically increases by eighty. With a five year High School course, with eighty in each year, we must provide housing for four hundred pupils. That is the High School proper.

Higher education for women is a live question in Japan today. Many young women, not being satisfied to have completed only the High School

course, are demanding an opportunity for some specialized study. In Tokyo two large colleges and other smaller schools provide for such girls. But here in Kyoto, where there are no colleges for women, the need is being met by two and three years' post-graduate courses in High School. We have now a two year course offering domestic science, typewriting and stenography, English and kindergarten teacher training. At the present writing, six weeks before the new school year begins, applications for entrance into these departments far exceed our limit of fifty-five new girls. The kindergarten teacher training course, offered for the first time last year, opened with six pupils. The limit of fifteen pupils for this year has long ago been reached. The demand for this post-graduate work is so urgent and the results are so excellent that we feel it will be wise to add a third year, as soon as housing can be provided.

So, according to our present plan which is the same as that started seven years ago, within the next three years our school will necessarily number at least five hundred and fifty pupils. It is a very obvious fact that limited housing for a school of three hundred and sixty-five pupils is not adequate for a school of five hundred and fifty.

Our gymnasium is a low, dark room, thirty by thirty feet. From this spring it must be taken for a class room. So Saint Agnes's will be a girls' school in the East, (where physical training is a practical necessity) with *no gymnasium*.

At present two class rooms in the new building make a pleasant, though crowded, assembly hall. From the spring of 1923 those two rooms will have to be put to their intended use as

Shall We Finish What We Have Started?

class rooms, thus leaving us *no assembly hall*.

In 1925, when the first five year High School class remains, *two more class rooms* must be ready.

The two branches of western learning now most in demand and of most practical value are cooking and house-keeping, and music. Our present *domestic science room* is entirely inadequate in size and equipment. We should by all means have a *dining room* that not only the cooking of western food, but the way of serving and eating it, may be taught. This is a practical need in this age when the majority of educated people in Japan have adopted a semi-foreign style of living.

Our present *music room* will be made into a class room this year and the music will be taught in the *assembly hall*. If we have no assembly hall after 1923 I don't know where the music will be taught.

We have no *science laboratory*. Japanese women have a very keen interest in science, and in no other line are they more naturally fitted to specialize.

So the buildings we must have, in order to carry out our plans for the

school as it must develop, will contain an assembly hall to seat six hundred people, a gymnasium, domestic science kitchen and dining room, a music room, a science laboratory and two regular class rooms. This one large building, built on a right angle, can be built now for \$60,000.

Our faculty of thirty Japanese teachers and five Americans are working hard and enthusiastically to make Saint Agnes's the model girls' High School of the city. Our school stands strongly and unquestionably for Christian teaching and service. We feel now that when we have completed the necessary new buildings, the present policy of the school as to numbers will have been carried out; so that for many years to come no more money need be asked for building.

To summarize what is needed:

1. An additional dormitory unit to accommodate one hundred students. \$15,000
2. An additional school unit containing seven class rooms, gymnasium and assembly hall. . . . 60,000

\$75,000

Bishop Tucker heartily endorses all that Miss Williams says. In a recent letter to the Department of Missions he wrote: "I have never been more surprised since I came to Japan than at the rapid development in Saint Agnes's since our new buildings were put up. There was every reason to suppose that the buildings which we erected a few years ago would be adequate for at least ten years. Already, as Miss Williams's statement will show, they have become utterly inadequate. It is not now a question of what we hope may happen, but of what is already happening. Students are pouring into the school. Perhaps even more surprising and significant is the development of the college department. Evangelistically the higher department proves to be the field in which we reap the harvest whose seed was sown in the lower school. Only yesterday I confirmed a class composed entirely of college students. We have set this year a limit of fifty students for the college department. Already, more than a month before the beginning of the new session, we have received application far in excess of our limit. Without a new building we shall be obliged to cut out the college department altogether and even then we shall not be able to accommodate the school students."

FROM PACKING CASE TO ALTAR

By Archdeacon Steel

IN Cuba where northern woods are very expensive, and natives ones, such as mahogany, Spanish cedar and such-like are more so, the cost of materials for church furniture is a very serious matter.

In Marianao, a suburb of Havana, we have a school for boys which occupies a rented building formerly the residence of some Spanish grandee. In this building there is a very large *sala* or parlor with a white marble floor, and directly back of that a large glass-enclosed room or porch in which daily services are held, which has been fitted up in quite a churchly manner.

The seats we had; but there was no money for the purchase or the making of an altar. What was to be done?

The Reverend P. H. Asheton-Martin, the principal of the school, and his most capable wife are very far from being helpless. They got some packing cases, knocked them to pieces, and made an altar of them. They made the reredos out of an old bench, and the cross out of bits of the bench

and the boxes. Mr. Asheton-Martin did the carpenter's work, and his wife varnished the altar, gilded the cross, and made all the hangings for both reredos and altar, so that there is now a complete set for all the seasons of the Church year.

After each daily service the altar is covered so that the porch may be used for ordinary purposes.

Every Sunday there is an early celebration of the Holy Communion, sometimes in English, sometimes in Spanish, and, later, matins, and evensong with sermons. Once every month there is a late celebration, and once a month there is one at five o'clock in the morning, and there are at least four girls who get up at three-thirty, walk several miles for this service and return in time to begin their daily work at seven o'clock.

Last year these services were omitted during the summer vacation, but during the other nine months there were forty-five celebrations of the Holy Communion; the service of matins was held twenty-six times and evensong thirty-seven times; there were sixteen baptisms, two burials, three marriages and eleven persons were presented for confirmation.

All this is apart from the school itself, which is steadily increasing in numbers and efficiency. It is hoped that a larger building, and one better fitted for school purposes may soon be purchased, or built, and that it may be on a better site than the present one, and when this is done the future of the school will be assured.

This boarding school for boys is very properly considered the most important work the Church can undertake today in Cuba, as the statesman-like article from the pen of Bishop Hulse which appeared in *THE SPIRIT OF MISSIONS* for April, points out.



THE HOMEMADE ALTAR



STAGING THE EXHIBIT AT THE FORT VALLEY FARMERS' CONFERENCE

THE FORT VALLEY FARMERS' CONFERENCE

By Isabel M. Carter

ACTING on the suggestion of Mr. Hunt, the principal, I timed my visit to the Fort Valley High and Industrial School for Negroes this year so that I would be able to attend the Farmers' Conference and the Annual Meeting of the State Home Demonstration Agents. These are really educational rallies for the Negro people of the community and towns in the vicinity of Fort Valley, Georgia, and they are held every year at the school around the last of March, just when the thousands of peach trees are beginning to burst into their pink glory.

The Farmers' Conference is attended by nearly two hundred Negro farmers and their families from the country districts. It is held under the direction of Mr. E. A. Williams and Mr. O. S. Oneal, State Farm Demonstration Agents of Georgia. Many well-known educators, both white and colored, are asked to make addresses on timely topics.

Hams and home-cured meats are hung from the ceiling in the assembly hall, and all kinds of dairy products and samples of kitchen gardens, with vegetables in varying degrees of growth, are displayed most attractively on the platform. Prizes are given, and, of course, considerable rivalry exists among the competitors from the different rural schools of the county. All around the hall, also, are hung samples of woman's work, arranged by schools and districts. The articles exhibited ranged from home-made washboards, churns, newly-caned chairs, etc., to all sorts of women's and children's wear and bedspreads. It was my privilege to be appointed a judge of the exhibits of the women, but I am afraid my decision did not quite please everyone, as I based it on the number and quality of the *practical*

garments displayed, and perhaps did not think highly enough of the elaborate crochet work, etc., of which there was such a profusion in many of the exhibits.

During one of the sessions of the Farmers' Conference, a picturesque feature was the demonstration of the killing, cleaning, cutting and curing of hog meat. There was a large, dressed hog on a table in front of the audience, just below the platform on which the guests and speakers were seated. Dr. F. P. Lund, from the Department of Agriculture, Washington, D. C., gave a most graphic illustration of the best way of killing the animal and of preparing the meat for market and home consumption. Indeed, Dr. Lund was so very graphic that I, from my point of vantage in the front row on the platform, only a few feet away from the poor, dead hog, almost decided to follow him into oblivion. Realizing, however, that it would never do for a visitor from New York to show the "white feather" in this way, I gritted my teeth and soon forgot my discomfort in listening to the very interesting talk by Dr. Lund. He told the farmers that they should not be content to "sell the hogs on foot", but that they should learn how to cure and prepare the meat so that they would find a ready and profitable market for the whole meat product, and thus make more money on the deal. The farmers were very attentive and many of them, I noticed, took notes on the lecture.

The reports from the State Home Demonstration Agents and from the Jeanes Fund workers were most interesting and, in many cases, quite pathetic. My eyes filled with tears more than once in listening to the reports from some of the outlying country districts which told of the almost un-

The Fort Valley Farmers' Conference

civilized conditions in which some of the Negroes lived and of the efforts, successful and unsuccessful, of the agents to improve the sanitation of homes, the preparation of food and the care of children. Much was said about the work of the agents in getting the Negroes to use more green vegetables and fruit with their usual diet of pork and corn bread.

An interesting little story was told by a young girl worker of the change wrought in one little cabin home through the present of a dainty, white apron to the small girl of the family, by her teacher at the rural school. When the child took it home, she found that she could not discover a clean place in the cabin in which to put it at night, nor could she find a chair to sit on that would not soil her pretty, new apron. So this little girl of eight years old started to clean up the cabin. Soon she had the rest of the family interested, and from the cleaning of the cabin to the washing of the clothes and bodies of them all was but a step. This was followed by the cleaning up of the yard and chicken house. To-day this little cabin home is a model of neatness, and even beauty, with flowers planted in the yard and with white curtains at the shining windows,—all due to the gift of a *clean*, white apron.

One of the most practical features of the work of the State Farm and Home Demonstration Agents this year was a demonstration of what could be done with an old run-down cabin home by a little hard work, some whitewash and varnish. These workers received permission to go into the home of one of the small Negro farmers, two or three miles away from the school, and show just what could be done to improve it. The cabin was whitewashed, practically inside and out, the furniture was washed and then varnished, floor and windows were scrubbed, a sanitary toilet was built and whitewashed, and the fence and chicken

house were also given a coat of white. The result was a veritable transformation of a hovel into a livable home, which will serve as a shining example of cleanliness and order to all the farmers in the vicinity of this particular place.

Another interesting feature of the Conference week at the Fort Valley School was a spelling match between chosen participants from all of the rural schools of Houston County. Twelve boys and girls were chosen on a side, ranging in age from six to sixteen, and from the third to the eighth grade. The words were picked from the lessons used in these grades, and there were some very good spellers among them. Strange to say, however, the best spellers were two children from the third and fourth grades, seven and eight years old, respectively. When it became evident that it might be an all-night affair to spell down one or the other, I begged the pleasure of giving a prize to both children and so avoided the necessity of choosing the best from two such very good spellers. Later in the afternoon, both little girls were brought up on the platform, presented to the audience and awarded their prizes, much to the delight of their fond parents.

Many well known educators were present at some of the meetings. Among these were Dr. James H. Dillard, president of the Jeanes and Slater Funds; Mr. Jackson Davis, special representative of the General Education Board, New York City; Mr. G. C. Willie, president of the State College, Savannah, Georgia; Dr. M. W. Adams, of Atlanta University; Prof. M. C. Mosley, superintendent of schools, Houston, Georgia; Miss Mary E. Creswell, director of Home Demonstration Work, Athens, Georgia; Mr. C. F. Tobias, international secretary Y. M. C. A.; Mr. T. M. Cambell, U. S. Farm Demonstration Agent, Tuskegee, Alabama, and many others.



THE FORT VALLEY SCHOOL, GEORGIA

The Conference was held in the building shown at right

All the time that the Farmers' Conference was going on, and it lasted five days, the work of the Fort Valley School continued as usual, but with everyone, from the smallest child to the principal and his able assistants, doing everything possible for the comfort of the visitors, many of whom were lodged in the school dormitories, teachers' cottages, etc., the students and teachers doubling up to make room for them.

And yet there are still to be found people who declare that it is foolish to educate the Negroes! How I wish that these people might take a trip to the Fort Valley School or, indeed, to any of our Church industrial schools under the supervision of the American Church Institute for Negroes, and see the practical working out of this problem under the guidance of such men as Mr. H. A. Hunt of the Fort Valley School, the Reverend Edgar H. Gould of Saint Augustine's School, Archdeacon Russell of Saint Paul's School, and Mr. W. A. Perry of Saint Athanasius's School, and so on down the list. Let them watch the girls and boys at their classes in industrial work,—the boys at the carpenter's

bench and the girls in their cooking classes and in the laundries, etc. Then, let them watch the students march into chapel morning and night and see the reverence and attention with which they follow the beautiful service of our Church. Perhaps, after seeing these things, the critics of Negro education—of whom there are less every year, thank God!—might change their opinions.

Georgia is evidently going the right way to work to solve the Negro problem, and Mr. Hunt is foremost in his efforts to effect and continue friendly relations between the white and black people of the community. This Fort Valley School is the center of activity for the Negroes for miles around, and it does a work far in excess of that which is to be gained merely from the study of books. Here, the human, every-day needs and longings and opportunities of the Negro race are studied, and through these Farmers' Conferences much is accomplished in the way of improving the living conditions and the educational opportunities of the Negroes in this populous center of the Black Belt of Georgia.



THE KINDERGARTEN AT THE MOTHER SCHOOL OF LOVING SERVICE



THE GIRLS IN TRAINING AT THE MOTHER SCHOOL OF LOVING SERVICE

THE PREVENTION OF HEATHENISM

By Elizabeth Fenno Upton

Miss Upton is an independent worker who is not officially connected either with our own Department of Missions or the missionary societies of the Church of England. She has, however, done valuable work among women and children in Japan and the Mother School of Loving Service is well spoken of by Bishop McKim.

DID you ever think that you were not born a Christian, that Christianity is not a matter of heredity? If we were given away at birth to a heathen family we should grow up heathen. Christianity is a matter of environment, of being given the opportunity to learn of Christ. The strongest factor in this Christian environment is probably the conscious and unconscious influence of a loving Christian mother, and next to that, the atmosphere of the school where a little child spends the greater part of his day.

Believing then that Christian mothers and Christian kindergartens are the best preventatives to ward off heathenism in Japan, as elsewhere, the Mother School of Loving Service was started in Omiya, Saitama Ken, four years ago. It was started in the belief that the country girls, even those who had comparatively little schooling, could be trained to take their part as kindergartners in the missionary work here, and later be the Christian mothers in their own homes. The head kindergartner, in charge of the kindergarten in connection with the school, is one of these country girls who has been with us eleven years. The course is three years, and includes the ordinary subjects taught in a kindergarten training school, as well as Japanese sewing and cooking and an elementary course in hygiene and nursing.

Although the Mother School began four years ago, growth has been slow, as we have not only had to learn by experience, and work out and simplify

to the utmost all methods, but we have been handicapped at every turn by the lack of funds. The school was opened with a capital of thirteen hundred dollars, an income of nine hundred dollars and plenty of faith. It was begun in a rented house, the foreigner in charge living in the servants' quarters in order that the kindergarten might have the use of the larger house. Now that the school is housed in its own dormitory, large enough for thirteen girls, with a kindergarten building and a small sunny house for the foreigner, the income has more than doubled, which means that all can have enough to eat, which was sometimes difficult at first. So far every girl that has been in the school one year has asked to be baptized, so that we feel sure it fills a missionary need.

The other day the snow prevented many children from coming, but the few that came felt free to talk about all kinds of things. This was the conversation which followed the repetition of the Ten Commandments:

"Teacher, do you know that in O Shin San's house they have idols, and worship them? Idols can't hear, can they?"

Before the teacher could answer, another voice was heard: "My father worships the same God teacher does, and when I get big I am going to worship Him too."

"So am I," "So am I," was heard from all sides, and we trust that some day, even though they may forget for a time, they will believe in and follow the Lord of little children.

OUR LETTER BOX

Intimate and Informal Messages from the Field

The following letter, written to Dean Lathrop by a major in the Salvation Army who requests that we withhold her name, will interest those who still remember "Father Peirce," a much-loved missionary in the diocese of Sacramento:

LEST we forget." My parents went to California by ox teams with many others when it took six months to get there. I am the only one of the family who was born there. We all know about those gold fever days—the perils of the journey, bereavements, disappointments, etc.

When I was in my early teens, my dear older sister would say when pride exhibited itself, "Now, see here, you've nothing to be proud about; you were born in a log house without a floor." For the time being I was surely squelched.

Just the larger towns had services in those days. Our county seat, Plainville (then called Hangtown), was twelve miles away. The rector of the Plainville Episcopal Church used to bring us a service in our public school house about once every six weeks.

He held these meetings all over El Dorado County in the school houses. Stages did not run on Sundays, so to our meeting he walked unless some one happened to pick him up. I can see him now as he came in to his waiting congregation—always a packed house. He always carried a large carpet bag, containing his surplice, prayer books, and—best of all to us children—scripture cards, *Parish Visitor* papers, etc.

That *Parish Visitor* was the first religious paper I ever saw and those meetings were the chief event in our young lives. Mr. Peirce taught us to sing:

*Around the throne of God in heaven
Ten thousand children stand.*

Year after year he carried on that work beside his work in town. Funerals, weddings, christenings—he was called constantly. The ladies of his parish could not trust him with money—he would spend it for reading matter for us country children.

When his suit became seedy, they would order one and have it sent to the hotel where he made his home. When sickness finally caused him to be laid aside, everything was done for him that could be thought of. From the sanitarium "below" where he was sent, he begged to return to his well-loved mountains to die.

After his funeral, an old school-mate sent me the Plainville paper. It contained columns about his faithful work and the article was headed "El Dorado Mourns!"

The Reverend Charles W. Baker, our missionary among the Karok Indians in northern California, writes:

I THANK you very much for the welcome news that an automobile fund has been started for this work. We do so need one. Last Wednesday a man working on a ranch here received a bad fracture of the skull trying to stop a runaway. As we are the only physicians and surgeons in here, I was called to take care of the man. We tried all morning to have a doctor come in from Eureka, Arcata or Etna, but none would make the winter trip over the mountains, so we felt it was necessary to take the man out to a hospital, although I knew we could not get him out alive. Naturally this duty fell to me, and at three o'clock we started, having twenty miles of good road here in the valley. We arrived at Martin's Ferry at five-thirty, but as we had the poor man loaded into the

Our Letter Box

automobile about six-thirty he breathed his last. We received instructions to take him on, and we started up the mountain about seven o'clock that night. For thirty of the thirty-four miles over the mountain we fought snow, mud, cold, then frozen tracts until seven o'clock in the morning, when we reached the coast. But there was much crowded into those twelve hours. First we found the gasoline poor and the engine "bucked" all night; then the hard roads caused the wheels to "throw" the chains, and sometimes the man had to walk back a quarter of a mile to find them; then the radiator began to leak from the strain, and we could only get water by breaking the ice in the ruts and dipping up water with the hands; then the electric generator gave out, and we used flashlights till they gave out, and only had a miner's light to help us down the mountain (a six-mile trip of very winding road with drops of hundreds of feet along one side). Then to cap it all off, we ran down a panther, which the driver was sure tried to spring into the car, but we had no guns, so lost a possible bounty.

The Reverend F. L. Hawks Pott, D.D., president of Saint John's University, Shanghai, writing of the place Christian education holds in China says:

OF late there has been considerable discussion in regard to the value of the Christian college or university in respect to the extension of the Church in China. Some have felt that there was danger lest the college become so absorbed in general educational work that it cease to function as an evangelizing agency.

A full discussion of the question would take considerable time, but so long as the Christian institution is true to the object for which it was founded, and brings the students into contact with Christian standards, Christian ideals, Christian teaching and Christian influences, it will be one of the great

est forces for the Christianization of China. It will play an important part in the battle against the spread of a naturalistic or materialistic philosophy in this country. The new knowledge and the new thought divorced from religion naturally have a materialistic tendency, and it is the work of the Christian college to show that there is no essential conflict between science and religion and that the educated man can at the same time be a religious man.

Statistics show that many of the foremost Christian leaders in the Church are the product of the missionary school or college.

In the form of statistics there is much, however, that cannot be tabulated. The influence exerted on the minds and characters of the students makes them a leavening influence for the spread of Christian ideals and standards and so helps to bring into all departments of life in China a new spirit. The salvation of China depends largely upon this leavening influence. The ideas inculcated in the minds of the students are the ideas that will spread among the people.

Hence the importance of an institution like Saint John's.

In a recent letter Bishop Tucker of Kyoto says:

ONE of the chief priests in the Hongwanji Temple in Kyoto has not only sent his daughter to Saint Agnes's School, but she attends daily prayers regularly and, as the Japanese express it, "she hangs down a cross from her neck." This is one of quite a number of incidents to which my attention has been recently called, showing that some of those who adhere loyally to Buddhism or Shintoism themselves are not opposed, but indeed in some cases are even desirous of having their children brought up as Christians.

NEWS AND NOTES

IT may seem to be rushing the season to show a man picking apples on the cover of our June issue, but those who have the pleasure of reading Bishop Page's delightful description in this issue of his trip to the Northwestern Deanery meeting among the apple orchards of Spokane will understand why we have used it at this time.



THE people of Gloria Dei (Old Swede's) Church, Philadelphia, have set aside a pew in the church for a memorial to those who have been assistants in the parish. On Sunday, June eighteenth, being the two hundredth and twenty-second anniversary of the church, a sitting in this pew will be dedicated to the memory of our late editor, the Reverend Charles E. Betticher, who served as an assistant to Dr. Simes from 1901 to 1905, while he was pursuing his studies in the Divinity School.



ON February twelfth Bishop Huntington of Anking advanced to the priesthood the Reverend David C. P. Liu, who has been a deacon for three years. His ordination had been delayed because Mr. Liu was not in robust health, but this obstacle no longer exists. The bishop also ordained to the diaconate William T. O. Hwang and S. H. Den. Mr. Hwang is a graduate of the Boone Divinity School and a brother of the Reverend Harvey Hwang who is now studying in this country. Mr. Den graduated from the Wusih Theological School this winter.

C. C. Fang, a fellow-student of Mr. Den, should have been ordained at the same time but he volunteered to help in famine relief and was in northern Anhwei when the ordinations were held. He was ordained at a special service later on.

FROM now until September the eyes of many Churchpeople will be turned to the great Northwest, and particularly to Portland, Oregon, for it is there that General Convention will open on the morning of September the sixth. Many will doubtless plan their summer vacation so as to include a visit to the "City of Roses" as it is called, and will be glad to have the following information:

The railroads have made a special rate of \$86, round trip, from Chicago to Portland. The round trip rate from New York to Portland is \$138.32. This is good over any road including the Canadian Pacific. Should one desire to go out by one of the northern roads to Portland and return through California by one of the Southern roads it could be done by paying an additional \$18 for round trip from New York. A lower berth from New York to Portland is \$32.63.

Those holding clergy certificates would save money by buying a clergy ticket from New York to Chicago, amounting to \$32.67 round trip, and then buying a special summer excursion rate from Chicago on. Those using clerical rate from New York to Chicago can secure round trip ticket from Chicago to Portland by applying early to the New York office of the railroad over which they expect to travel.

For hotel accommodations apply to Mr. John W. Lethaby, 10-12 Ainsworth Building, Portland, Oregon.



ONE of the communicants of Saint Paul's Church, Nanking, China, is an officer in the Chinese Army. He has enrolled sixty of his men in a Bible class which he teaches. He often brings some of them in a body to church with him. The Reverend J. M. B. Gill, our missionary in charge of Saint Paul's, says: "Everything in

News and Notes

our work is encouraging and the opportunities abundant. Among the many things that hold us back are lack of time and money and a sufficient number of trained Chinese helpers. The most difficult decisions we have to make are those concerning what opportunities to select among the many offering. We need the prayers of the Church at home that we may be guided to a right selection."

*

OUR missionary at Ketchikan, Alaska, has started a Sunday School Library but she has very few children's stories. How many boys and girls who read the SPIRIT OF MISSIONS will send a few of their books, especially the ones they have enjoyed most, to help enlarge the new library at Ketchikan? The books can be sent by parcel post to Saint John's Church, Ketchikan, Alaska. They need not be new but should be in good condition.

FROM the treasurer of our mission in Japan there comes a draft on New York for \$21.70 to be used for the work of the American Church. Christ Church, Kawagoe, sends an offering for the Church Building Fund, while Trinity Church and Saint John's Church, Tokyo, send their gifts to help the Church carry on the mission work in the United States. The gift from Saint John's Church is a thanksgiving offering because the Church has at last become self-supporting.

*

THE fourth annual report of the three hospitals for sufferers from tuberculosis in the district of Arizona, Saint Luke's Phoenix, Saint Luke's in the Desert, Tucson, and Saint Luke's in the Mountains, Prescott, has just been issued. It is a very attractive booklet. All those interested in this good work should write to Bishop Atwood, Phoenix, Arizona, for a copy.

SPEAKERS' BUREAU

FOLLOWING is a list of returned missionaries and missionaries home on furlough. For some of these speaking engagements may be made.

It is hoped that so far as possible, provision will be made for the travel expenses of speakers.

The secretaries of the various Departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church's Mission. Address each officer personally at 281 Fourth Avenue, New York City.

Requests for the services of speakers except Department Secretaries should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

ALASKA

Miss Bessie B. Blacknall.
The Venerable F. B. Drane.
Miss Eleanor J. Ridgway.
Deaconess Gertrude Sterne.

CHINA

Miss Margaret H. Bailey.
The Reverend F. J. M. Cotter.
Miss Venitia Cox.
The Reverend A. S. Cooper.
The Reverend A. A. Gilman, D.D.

Mrs. Gilman.

The Reverend A. S. Kean.

Mrs. Kean.

Mr. H. F. MacNair.

Mr. W. M. Porterfield.

Deaconess K. E. Scott.

The Reverend J. K. Shryock.

The Reverend Montgomery H. Throop.

Mr. John A. Wilson.

JAPAN

The Reverend Norman S. Binsted.
The Reverend W. J. Cuthbert.
Miss C. Gertrude Heywood.
The Reverend John C. McKim.
Miss M. D. Spencer.

LIBERIA

Rev. F. B. Barnett.

MOUNTAIN WORK

Archdeacon Claiborne.

NEGRO WORK

Archdeacon Russell.

PHILIPPINE ISLANDS

Deaconess Anne Hargreaves.
Mrs. A. B. Parson.
Mrs. H. E. Studley.

MEETING OF THE COUNCIL

AT the meeting of the Council on May tenth and eleventh in the Church Missions House, twenty-two of the twenty-six members were present: Bishops Brown, Lawrence, Lines, Murray, Perry, Reese (Georgia), Reese (Southern Ohio) and Sanford; the Reverend Drs. Freeman, Mann, Milton, Phillips and Stires; Messrs. Baker, Baldwin, Bryan, Franklin, Morehouse, Pershing, Sibley and Wyckoff, with Bishop Gailor in the chair.

In his opening address the chairman said: "I am glad to express my gratitude that we are able to meet together again and to say that I think the work is progressing steadily. I am sure the report of the treasurer when he closed the books for 1921 will gratify you."

The meeting was an important one in that the budgets for 1923 were under consideration. After careful deliberation a total budget of \$4,235,-557, covering all the departments of the Council, the Woman's Auxiliary, the American Church Institute for Negroes and eight other co-operating agencies, was adopted.

One of the first items of business taken up was a report which had been submitted at the last meeting of the Council by a special committee appointed by the President and composed of members of the Council, of the Women's Auxiliary and of the Church Service League, on the two last-named organizations. The Council endorsed and approved this report, and ordered that it be immediately communicated to the bishops and diocesan authorities. For the full text of this report see page 408.

The committee which has been studying the question of a design for a flag or seal for the Church submitted one showing a red cross on a white shield, surrounded by a blue border with thirteen silver stars, the whole surmounted by a bishop's mitre. The design met

with the approval of the Council, but must be acted on by General Convention before it is officially adopted by the Church.

Mr. Lewis B. Franklin made his first report to the Council as Vice President. Weekly meetings of the executive secretaries and monthly meetings of all the officers in the several departments have been held. The work of adult education throughout the Church heretofore carried on by several of the departments has been brought together under a committee of which Dr. W. C. Sturgis is chairman. The various libraries scattered over the building have been consolidated and a General Information Bureau and Book Store has been opened in the office of the Educational Division which now occupies the first floor of the Church Missions House. This gives the division an opportunity to use the large show windows for the display of missionary literature and curios which daily attracts many passers-by on this busy thoroughfare.

The Committee on the revision of Canons 53 and 60 again submitted a report which was discussed and referred back for further consideration.

On the motion of Dr. Mann, Bishop Gailor had asked a special committee consisting of Bishop Reese of Southern Ohio, Dr. Mann and Dr. Wood to prepare a suitable Minute on the death of the Reverend Charles E. Betticher, the late editor of *THE SPIRIT OF MISSIONS*. The following was adopted by a rising vote:

The death of the Reverend Charles Eugene Betticher on March fifteenth brought to its earthly close a career of great usefulness and large promise. The Presiding Bishop and Council records its sorrow upon the loss of a faithful and well loved officer, and its gratitude for all that Mr. Betticher's life has meant to his associates in the Church Missions

Meeting of the Presiding Bishop and Council

House and to thousands of people throughout the Church.

His service, as missionary in Alaska and as editor of *THE SPIRIT OF MISSIONS*, is too well known to need record here.

His love for young people and his capacity to inspire and lead them for missionary service marked him as one who had earned the commendation of his Master. The Lenten missionary offering of the Sunday Schools of the Church will long reflect the influence of his untiring and ardent zeal in helping the children of the Church to express themselves unitedly in the endeavor to spread the Kingdom of God.

Kindliness and sympathy with understanding were Mr. Betticher's outstanding characteristics.

To his family the Presiding Bishop and Council gives affectionate sympathy and the assurance of its pride in sharing with them in the inheritance of a well lived life.

The call to enter the life beyond came suddenly to Charles Betticher but found him ready. It is impossible not to believe that a personality so glowing with energy and love, so engrossed in planning and working for the extension of the Kingdom of God on earth, is still being used by the great Master Builder for the accomplishment of His eternal purpose.

Department of Finance: The report of the Treasurer justified Bishop Gailor's prediction. In its two years of existence the Council, which inherited a deficit of \$920,246, had received an income enabling it to pay all the expenses of the Council and its six departments, besides financing ten co-operating organizations and applying a surplus of \$352,954 on its inherited deficit. In addition to this the diocese received for missionary work an increase of \$2,150,000, parishes throughout the country increased their revenues approximately \$3,500,000, while the Church Pension Fund reports that the salaries of the clergy were increased by \$2,415,000. The budgets of the Continental Domestic Missionary Bishops were underwritten to the amount of \$825,000, thus freeing those bishops from the necessity of leaving their fields to finance their work. Seventy-one new missionaries were sent to the

domestic and foreign fields, our Church Schools show an increase of 24,000 children and 1,700 teachers, and the whole Church gives evidence of a solidarity which has never before been known.

Department of Religious Education:

The Department of Religious Education has moved from its quarters in another building and is now on the fifth floor of the Church Missions House. In presenting his report Dr. Gardner asked that an appropriation of \$10,000 each be made for Kenyon, Trinity, Hobart and Saint Stephen's Colleges and for the University of the South toward the expenses of these colleges for the next triennium. Upon the recommendation of the Finance Department these items were placed in the budget for 1923.

The report of the Commission on Daily Bible Readings under the chairmanship of Bishop Ferris of Western New York was approved, and the department reported the creation of a new Commission on Religion in the Home with the Reverend J. L. Ware of Kingston, Pennsylvania, as chair-

Department of Publicity: The Department of Publicity at its meeting on May ninth adopted the following Minute:

At this its first meeting since the death of the Reverend C. E. Betticher, the Department of Publicity desires to make permanent record of its sorrow and its loss. Coming into being in 1920 the Department of Publicity found *THE SPIRIT OF MISSIONS* as the one outstanding work of the Church in publicity. As the executive head and the energizing force of *THE SPIRIT OF MISSIONS*, Mr. Betticher might naturally have regarded the creation of a new department as a step that would lessen the importance and divide the influence of the publication which he had edited so long and so successfully. No such feelings entered Mr. Betticher's heart for one instant. On the contrary he welcomed the new Department of Publicity as a helpful and hopeful activity for the furtherance of the work of the Church, and he brought to the work of that Department the same enthusiasm, energy and loving

Meeting of the Presiding Bishop and Council

service that had characterized his administration of *THE SPIRIT OF MISSIONS*.

His death has deprived his fellow workers in the Department not only of an inspiring and beloved associate, but also has removed from the councils of the Department the wise guidance, the large experience and the irreplaceable personality of a consecrated and effective missionary.

Now, therefore, the Department of Publicity records its sense of personal and collective loss in the death of Charles E. Betticher, son of the Church and servant of God.

The secretary, the Reverend Robert F. Gibson, reported an increased demand for the Church at Work. Until a permanent editor is elected Mr. Gibson will take charge of *THE SPIRIT OF MISSIONS*. Mrs. Kathleen Hore, who has been in close touch with the work under the editorships of Dr. Wood, Bishop Burleson and Mr. Betticher, was appointed assistant editor of the magazine.

The secretary expects to attend a series of twelve publicity conferences this summer and while at Portland will make arrangements for the work of the department at the General Convention. Bishop Sanford was elected a member of the department.

Department of Nation-Wide Campaign: A most interesting conference of this department was reported, an account of which will be found on page 401. Practically all the recommendations made were incorporated in the action taken by the Council on these subjects.

At the invitation of Bishop Gailor Bishop Johnson of Colorado read a report which was full of interesting points on the Nation-Wide Preaching Mission. The recommendations made were referred back to the department for consideration.

The Reverend Louis B. Howell, rector of Saint Paul's Church, Norwalk, Connecticut, was elected a general field secretary of the department.

Department of Missions: The Executive Secretary had many en-

couraging matters to report. An investigation into the question of the measure of self-support attained by the Church in the district of Shanghai, China, brought to light what will seem to most people a really wonderful condition, noted more fully in the editorial pages. A cable from Dr. Teusler announced that a committee of Japanese women had raised over 25,000 yen for the Nurses' Training School in connection with Saint Luke's Hospital, Tokyo.

A letter had been received from the senior secretary of the American Board of Commissioners for Foreign Missions (Congregational) who has recently returned from a visit to China in which he says:

Wherever I went in China I heard the splendid organization of the Episcopal Missions spoken of with the highest appreciation. I think without question you have the best organized mission work today in China. That was the impression I brought back with me.

A cable from Bishop Graves announced that work had been begun on the new Saint Mary's Hall in Shanghai, and authority has been given to Bishop Tucker to proceed with the erection of the new Saint Barnabas's Hospital, Osaka, Japan. The Council also approved arrangements for securing a new residence for Bishop Colmore in Porto Rico. The announcement was made that owing to his having to live in a rented house the bishop had been compelled to move three times in six months. To a man with a family of seven young children this is an intolerable condition.

By a rising vote the Council adopted the following Minute on the death of George Gordon King, for ten years treasurer of the Domestic and Foreign Missionary Society:

The Presiding Bishop and Council desire to make record of their high regard for George Gordon King, late Treasurer of the Board of Missions, who died on March 30, 1922. They would also register their estimate of the debt the Church

Meeting of the Department of Missions

owes to Mr. King on account of the service he rendered so generously.

Mr. King served the Board of Missions as Treasurer for ten years, resigning his office to the General Convention of 1919 on account of his impaired health. As Treasurer Mr. King was from the beginning unwilling to serve in a perfunctory way, with the result that not only was the work of the Board largely extended, but the nature of the office of Treasurer completely changed.

Mr. King's term of service was marked by consideration for his assistants as conspicuous as was his devotion to the work committed to him. The rearrangement at his own charges of his office for the comfort of those working with him, as much as for the sake of their greater efficiency, will remain a monument to his discriminating fidelity.

From January 1, 1920, to the day of his death, Mr. King served as one of the additional members of the Department of Missions.

The Church may well give thanks to

God for the example of this His servant.

The Council extends to Mrs. King and her children its sincere sympathy in their heavy loss.

Department of Christian Social Service: The resignation of the Bishop of Connecticut as a member of this department was received with regret. Miss Eva D. Corey of Brookline, Massachusetts, was elected an additional member. The report of the executive secretary showed the great growth in the scope and work of the department and the necessity for enlarging the staff. The national conference of social service workers of our Church, which opens at Wickford, Rhode Island, on June 19, promises to be of great value.

The Council adjourned to meet on July 12.

MEETING OF DEPARTMENT OF MISSIONS

THE department met on the day preceding the Council meeting. As no meeting had been held in March owing to the absence of Dr. Wood in Mexico, nor in April on account of the date falling in Holy Week, much business came before the members, some of which has been reported in the Council meeting.

Inquiries have come from several parishes in which the late Reverend Charles E. Betticher was known with reference to the creation of a memorial to him. This met with the hearty approval of the meeting and it was suggested that this memorial would most fittingly be located in Alaska. Nothing definite has been decided as yet.

Mrs. W. J. Loaring Clark, chairman of a committee on literature for the blind, reported the preparation and distribution of sixty copies of the service of Holy Communion in Braille. The department recommended the publication of a further edition of a hundred copies.

Much regret was felt at the announcement of the illness of Bishop Touret of Idaho.

Bishop Beckwith has informed the Department that he will not need any appropriation for white work for Arkansas in future. Attention was called to the need for action in relieving an unusual situation in the Negro field in Arkansas. About ten years ago a Negro communicant, Mr. James Jones of Pine Bluff, gave a fine corner lot upon which a brick church, Saint Andrew's, was built, at the cost of seven or eight thousand dollars, and loaned without interest the money to build it. While in health he and his family kept up the taxes and insurance and cancelled at least \$2,000 of the notes. Mr. Jones is now permanently disabled and the few faithful communicants have paid the balance all but \$2,000. It is expected that the American Church Building Fund Commission will give the last \$500 of this \$2,000. Friends of the work are urged

Meeting of the Department of Missions

to make gifts to cover the \$1,500 needed, but in order that the work shall not suffer the Department of Missions took steps to see that the money so badly needed will be provided.

An opportunity has arisen for Hooker School to serve the community. Thousands of children in Tacuba, the suburb of Mexico City in which the school is situated, are growing up absolutely without any education, owing to the reduced equipment of the public schools since the years of revolution. The school authorities of Tacuba called upon Deaconess Newell, the principal, and proposed that Hooker School should teach reading and writing to about one hundred children in the neighborhood. The proposal was more than a request—almost a demand. There is no room in the school proper to accommodate so many children but it is planned to enclose and roof over a corner of the school compound. The Tacuba people will furnish books and furniture. An appropriation of \$1,000 was made to do the necessary building and pay the salary of a teacher. An appropriation in the same amount was made for the necessary repairs on the electric system which supplies Saint Andrew's School, Guadalajara, with light and with power for the irrigation plant of the farm. This had been destroyed by the revolutionists.

An opportunity also presents itself in New Mexico. The government maintains a large hospital for ex-service men at the army post at Fort Bayard. There are between two and three thousand people at the post and no place of worship. There is great need for a chapel. The American Church Building Fund will assist up to \$500, and the Department felt that it could do no less than to provide an appropriation to help erect one. Archdeacon Schofield of Silver City about ten miles away has been holding services at the Fort and will continue to do so.

In the foreign field provision was made to alleviate the suffering caused by the enormous rise in living expenses in Japan by adjusting the salaries both of foreign and Japanese workers.

A special appropriation for one year was made to the Bishop of the Philippines to begin work among Moro girls and women at Zamboanga. An interesting account of Bishop Mosher's visit to Zamboanga will be found in this issue. (See page 357).

Three veterans of the Japan mission have retired from active service, the Reverend Isaac Dooman and Miss Sally P. Peck of Kyoto and Miss B. R. Babcock of Tokyo. All have labored long and devotedly and their retirement was accepted with regret.

Forty missionaries were appointed to the fields at home and abroad. This number more than completes the hundred new missionaries placed as one of the objective of the Centennial. The appointments other than to the continental domestic field, were as follows:

Alaska: The Reverend Burdette Landsdowne, Miss Amelia Hill, U.T.O.

Anking: Miss Emeline Bowne, Miss I. A. Gehrling, Miss Caroline Pitcher, Miss Mary E. Reed.

Hankow: Miss E. S. Allen, U.T.O., Miss Miriam Bancroft, U.T.O., Mr. G. P. Bickford, jr., Miss Madeline E. Day, Miss F. C. Kennicott, Miss H. E. Kuyers, Miss E. E. Matthewson, Miss F. E. Merrill, Miss M. von Wright.

Kyoto: Miss M. C. Cannell, Miss M. R. Paine, Miss C. R. Powell, U.T.O., Miss Helen Skiles, Miss Frederica Smith.

Shanghai: Miss C. L. S. Bradford, U.T.O., Miss O. R. C. Chisholm, the Reverend L. W. Faucett, Mr. W. E. Leidt, Mr. H. A. Matsinger, Miss H. F. MacNair, Dr. Eugene C. Peck, Miss L. H. Powers, Miss Anne A. Piper, U.T.O., Mr. Hollis S. Smith.

EDUCATIONAL DIVISION

Department of Missions

William C. Sturgis, Ph.D., Secretary

WANTED—LEADERS: A STUDY OF NEGRO DEVELOPMENT. This is the title of the book which Bishop Bratton has prepared for use in mission-study classes during the coming season. So far as my experience goes, it is the most graphic and complete account which has yet appeared of the development of the negro race from the primitive conditions of Africa, through the partially-segregated and self-governing phases represented in Liberia and Haiti, to the periods of slavery and freedom in the United States. We hope to bring the price down to a low figure, certainly not exceeding 50c paper, \$1.00 cloth.

There will be a wealth of material for collateral reading in connection with Bishop Bratton's book, due to the fact that the interdenominational agencies have also taken the Negro as the subject of study-courses for the coming season. They offer a senior book entitled *The Trend of Races*, by Dr. George E. Haynes, as well as two junior books, primary stories, and picture sheets, all dealing with this topic. Rarely, if ever, have we had a like opportunity to study a subject of supreme importance to our country under such capable guidance and with such rich material.

These same agencies have issued, on the foreign mission side, a complete graded course in India. The text-book for adults is Dr. D. J. Fleming's *Building With India*. Other books in the course bear the attractive titles, *Lighted to Lighten*, *India on the March*, *The Wonderland of India*, *A Child Garden in India*. If any of our groups of lay people are especially interested in India—and who is not, nowadays?—here is the opportunity for satisfying that interest to the full.

Returning to our own books, *The Task of the Church* has had a very large use. No less than three editions were required, and 8,600 copies were sold up to May first, and the demand still continues. It is possible that the meeting of General Convention may result in the necessity for revising certain parts of the book; but it seems probable that about the same material will continue to be recommended by the Council, for use by groups of beginners.

The Church's Life is in moderate demand, especially in the South and West, as a text-book for those who desire to study the theory and the scriptural basis of the Church's Mission. It might well be used by those who, having studied *The Task of the Church*, desire to pursue the subject further. I am told that the book is "difficult". It should not be so in the hands of a good leader, but I grant that the subject-matter can not be covered in the seven or eight sessions of the usual study-class.

Besides the usual books on Missions, Social Service, and Religious Education, the Committee on Adult Education is planning to issue courses on Bible Study, Church History, and the Book of Common Prayer. The need for such books is very great, as there is practically nothing of the kind adapted to our special needs available at present. Thus, one searches in vain for a simple manual of Church History suitable for the kind of people who form our mission-study groups; and possibly the dearth of Bible classes among Church people today is partly due to lack of just the kind of text-books that are wanted. Such lacks the Committee on Adult Education will attempt to supply.

FOREIGN-BORN AMERICANS DIVISION

DEPARTMENT OF MISSIONS

The Reverend Thomas Burgess, Secretary

DR. Emhardt has recently returned from a trip to the Southwest, during which he studied intensively several pressing problems. That portion of his report relating to the foreign-born develops some important situations.

Mexicans: The work among Mexicans established last year at El Paso under the joint direction of the Department, Bishop Howden and the Reverend Fuller Swift, Ph.D., has acquired an extensive and admirably situated property. A day school has been established and plans made for erecting a chapel at once.

At Marfa, Texas, in the centre of the Great Bend district, there is urgent need of a hospital for Mexicans. In the survey of 1919 this was brought to the Department as a district challenge. It is a remarkable fact that there is no hospital for Mexicans along the whole Mexican border. An admirable location and a group of government hospital buildings, together with the services of a retired army surgeon, can be procured at once at an expense which seems purely nominal.

Conditions are now ripe for the appointment of a general missionary among the Mexicans comprising the large percentage of the population of New Mexico.

Hindus: The neglect of the large number of Hindus in our country by all Christian bodies has caused the Department much distress in the past. We have been unable hitherto to find a priest fitted for this work. Recently, the Reverend F. C. Johnston, a former missionary in India, now rector of a good parish in the diocese of Pittsburgh, has expressed his willingness to undertake this important work. Dur-

ing the past year minor works by other religious bodies have been started in the Imperial Valley, California, and in the vicinity of Los Angeles. This still leaves the most important district comprising the San Joaquin and Sacramento Valleys untouched. Mr. Johnston will make a survey of this district and if his report so warrants the work will be begun at once.

Other Races: East Saint Louis presents a real challenge to a Church that wishes to serve. It is the centre of an industrial district of 100,000 people, largely composed of foreign-born. In the next few years the population is likely to double. There is an imperative need for a missionary, preferably a layman, in this field. Important contacts with the Greek and Armenian colonies have been established.

DR. EMHARDT sailed for Europe on May 20th, and will be gone until General Convention. He will study religious conditions in the countries from Czechoslovakia to Jerusalem. All these regions are in a turmoil religiously as well as politically. Other American Churches are well known in Europe; ours is not. Our Church's influence is needed and demanded. Ministering to the various races in America cannot be properly accomplished by us without knowledge of conditions and contacts abroad.

THE *Immigrant Child and the Church School* is the title of the latest publication of the Division. This forty-six-page pamphlet aims to present to the Church School teacher the simplest and most suitable methods of approaching and interesting our future fellow-citizens.

THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D.D., EXECUTIVE SECRETARY

THE VACATION SCHOOL

TWENTY million boys and girls are released from the public schools every June.

The ten-week vacation destroys more in some children than can be built up in the ten-month school year.

The Church has empty parish houses and men and women (many women) who might teach and guide the children in study and play.

Rectors, superintendents and teachers should read the following article, correspond with Mr. John W. Tietz, the Church's organizer of Daily Vacation Bible Schools and establish a work that will increase the spiritual resources of the Nation.

DAILY VACATION BIBLE SCHOOLS

IN October, 1920, Miss E. W. Freeland and Miss Eliza Ridgley of Baltimore, Maryland, called at the office of the Department of Religious Education.

They had been commissioned by the Diocesan Board of Education of Maryland to urge the Department to consider the possibility of organizing a movement in the Church to extend the use of Daily Vacation Bible Schools which had done notable work in other communions.

They spoke with the enthusiasm and intelligence of several years' success in the work in Baltimore and their plea could not be refused.

A Commission was organized containing the following persons, and over a year's work has shown encouraging results:

Chairman, The Reverend L. E. Sunderland, City Mission Society, New York, N. Y.

Secretary, Mr. John W. Tietz, 9441 118th Street, Richmond Hill, L. I. N. Y.

The Reverend Thomas Burgess, 281 Fourth Avenue, New York, N. Y.

The Reverend J. A. McNulty, 338 Alexander Avenue, New York, N. Y.

The Reverend Thomas A. Conover, Bernardsville, N. J.

The Reverend Fred Harkness, 7103 Franklin Avenue, Cleveland, O.

The Reverend E. J. Randall, 4245 Washington Blvd., Chicago, Ill.

Department of Religious Education

Miss E. W. Freeland, 625 Park Avenue, Baltimore, Md.

Miss Eliza Ridgeley, 625 Park Avenue, Baltimore, Md.

Mrs. John Loman, 3936 Pine Street, Philadelphia, Pa.

The Reverend C. T. Bridgeman, 281 Fourth Avenue, New York, N. Y.

The Reverend Wm. E. Gardner, D.D., ex-officio.

The Commission secured Mr. John W. Tietz as secretary and organizer. Mr. Tietz is a teacher in the DeWitt Clinton High School in New York City. He has also been assistant principal for the past three years in the New York Church Normal School, teaching Course 10 of the Christian Nurture Series.

Here is Mr. Tietz's description of the process of establishing a Vacation School:

Starting a School: The first is, to build up an interest in the work by enlisting a few carefully selected church workers. The next question is one of financing the school. The money may be raised by subscription, by selling of scholarships (for one or more pupils), by appealing to some Church organizations, Saint Andrew's Brotherhood, the Church School or others, or if projected early enough by making the school a definite item on the parish budget. Where it can be done conscientiously, some schools may charge a nominal fee for enrollment or materials, but care should be taken to provide for those who cannot pay in such a way as to preserve their self-respect. The weekly offerings may be used or articles made, may be sold.

The next step is to enlist the pupils. The school may be advertised through "human interest" stories published in the newspapers; by buying advertising space; by printing and distributing handbills, announcement and invitation cards; by use of buttons and badges, and by advertising and celebrating the opening of the school. However, of greater importance in the success of the school, is the staff.

Composing the Staff: A fully-equipped school for eighty to one hundred pupils should have a staff of four. The Commission recommends that at least

one of these be a paid worker to form a nucleus for the volunteers. The success of the school depends in no small way upon the principal of the school and this leader should combine training, leadership, personality and sympathy with childhood. The work may be divided as follows: The principal to teach the Bible and the boys' handwork; a professional kindergartner; one to play the piano and lead the singing, and another teacher to lead memory work and give the "habit" and missionary talks.

These can be assisted by volunteer workers from whom future leaders may be developed. The money usually paid for these four is about \$72.00 for the principal and \$50.00 each for the other three, this with about \$28.00 for material represents \$250.00 for eighty to one hundred pupils.

The program of the sessions of the schools, which usually run for six weeks, five days a week, will of course differ with the type of the school and the underlying purposes, whether that of intensive churchmanship; that of recreation; of Americanization or of citizenship. The standardized program of the International D. V. B. S. School which can serve as a guide is shown below:

FIRST PERIOD

- 8:30—Preparation and visitation by staff.
- 9:00—Doors open and registration.

SECOND PERIOD

- 9:15—Opening worship by all present.
 - Hymn.
 - Psalm or other portion, repeated in concert.
 - Lord's Prayer—repeated or sung.
 - Kindergarten goes out.
 - Health, Habit or Patriotic Talk.
 - Thankoffering.
 - Bible Memory Work.
- 9:40—Musical Period.
 - Vocal and breathing exercises.
 - Singing lesson.
 - Calisthenics with music.

Department of Religious Education

- 10:05—Bible lesson in three groups.
Represented by Children, or Taught with sand table, or Given with stereopticon, or Told as story by the teacher.

THIRD PERIOD

- 10:30—Manual work and play in sections.
Hammock-making, Weaving.
Raffia work, Basketry, Sewing.
Work for European Children.
Work for Chinese Children's Famine Needs.
Work for Children's Hospitals at home.
Bible Hand Work.
First Aid and Hygiene.
- 11:25—Closing exercises—School reassemblies.
Daily salute to flags.
See order in manual.
"America" or Hymn.

Children's Benediction.
Recessional March.

AFTERNOON—TWO HOURS

- 2:30—Open air games organized and directed.
Excursions.
Visitation of homes.
Weekly Conference, Monday.
Mother's Meetings.

So far we have described these schools in prospect, looking forward to the forming of them. How do they appear when we look back? Are they successful?

The story of one of these schools inaugurated by the Church Extension Society of Buffalo, as told by the Reverend Alfred Scott Priddis, is one of the many that we meet in our work.

A DAILY VACATION BIBLE SCHOOL IN BUFFALO, N. Y.

Everybody said it couldn't be done—so we went ahead and did it! Last March the Department of Religious Education, through its commission on Daily Vacation Bible Schools, sent out an appeal to the Church in Buffalo to establish one or more of these Schools here. The appeal was placed in the hands of the staff of the Church Extension Society and to that Society fell the happy lot of initiating and carrying out a most satisfactory piece of work—involving missionary, social service and religious education interests. And this is how we did it.

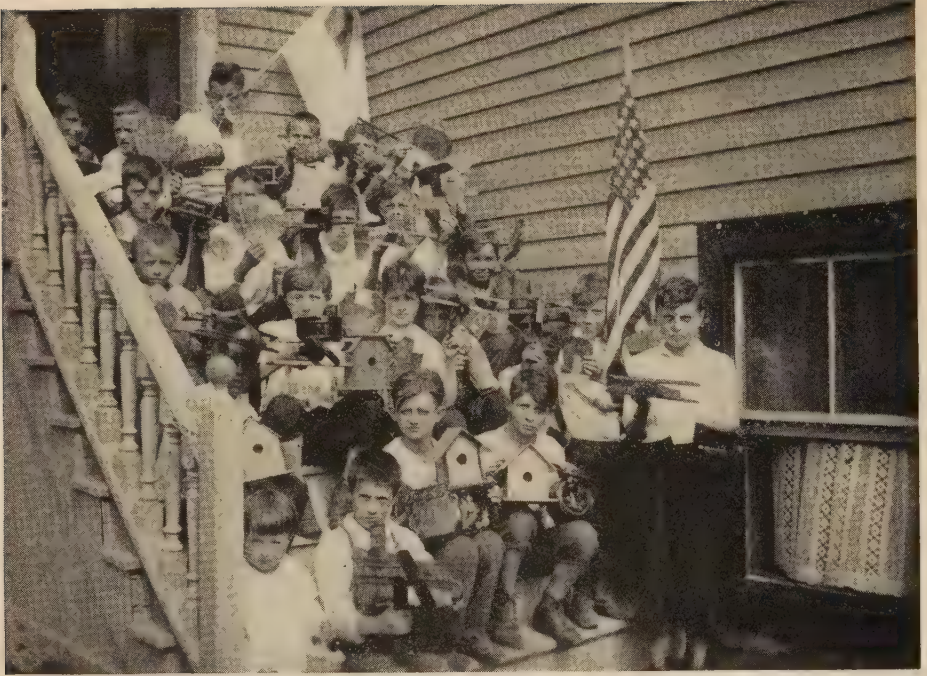
Our Committee on Religious Education, including representatives from all the local parishes, was called together and told the whole story of the Daily Vacation Bible School Movement.

A study of the local situation revealed a number of communities in Buffalo untouched by public school Summer sessions or Vacation Bible Schools of other churches. (The Baptists, Lutherans, Presbyterians and others carried on over twenty schools.) Accordingly we selected five of our

parishes which we felt ought to undertake the Daily Vacation Bible School programme and sent committees to wait on the rectors of these Churches.

We chose the most unpromising section of the city we could find—a district predominantly Polish, Hungarian and Roman Catholic. We approached the pastor of the Congregational Church, which has a comparatively good parish house, and asked his co-operation. He responded enthusiastically. We called together all the likely teachers we could think of and told them our aims. Eight volunteered to help us carry out our programme—without compensation—we simply paying their carfare daily. We posted our programme on the Church—Bible Study, Hand Work, Patriotic Talks, Story Telling, Singing, Weekly Outing. We waited in mingled hope and doubt on the opening day.

They came—Americans, English, Hungarian, Poles—over eighty strong. There were Episcopalian, Congregationalists, Disciples, Lutherans, Roman Catholics—thirty of the last. They



THE BUFFALO DAILY VACATION BIBLE SCHOOL

The children are holding the work they have been doing in this school

sang hymns, a delightfully new experience for many of them. They had the Bible opened to them, many of them had not known of its existence. The boys learned to use their hands in making toys, bird houses and baskets. The girls developed latent talents in painting and embroidering. The entire School came together every day to worship their common loving Father in prayer and song, while the great stories of Old and New Testament were told them by one who knew how. And with these stories the children took away with them whole passages of scripture language which they had memorized during the four weeks of the school—words of beauty that will forever be part of their religious nature. And when the sessions closed with a delightful outing at Delaware Park, with a picnic, lunch and boat

rides and a visit to the zoo, there was not a child in the eighty who was not much the better, physically, morally, spiritually, for his Daily Vacation Bible School experience. Their enthusiasm for the school is typified by the plaint of one fair-haired Polish boy: "Gee! Ain't we goin' to have no more school this summer?"

So it can be done. And it must be done. The Protestant Episcopal Church cannot afford to neglect the great opportunity and responsibility which the Daily Vacation Bible School movement offers. In every city there are sections where boys and girls spend vacation days in planless, unprofitable play, which leads inevitably to misconduct and crime and where the Church could use her resources, personal and material, in providing wholesome, constructive activity.

THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

CHARLES N. LATHROP, EXECUTIVE SECRETARY

THE CHURCH INSTITUTE FOR MOUNTAIN WORKERS

By the Reverend Frank S. Persons, II

AS the National Conference of Social Work is preceded by a short conference of social workers of the Episcopal Church, so the annual Conference of Southern Mountain Workers from all religious organizations working in the southern mountains has for two years been preceded by a more specialized Church Institute for Mountain Workers, which met this year on April third and fourth in Knoxville, Tennessee.

From the standpoint of the worker in the mountains, nothing so useful has ever been devised as this Church Institute. Last year it was held as an experiment; this year, because of proven usefulness. Next year it will be because every worker who had the privilege of attending enthusiastically demanded it. We hope that it will become a regular occurrence, preceding the larger Conference of Southern Mountain Workers.

One of the most attractive features of the Institute was its informality. Men and women representing almost every section of the Church's work in the mountains of the South met with a unity of interest and ideal which made them one family, and each contributed from a store of experience toward the practical solution of the problems presented. There were representatives from Virginia, Kentucky, Tennessee and West Virginia.

After a statement of problems that brought out conditions almost unbelievable, the mountain question seemed so bewildering in its many phases that any adequate solution appeared hopeless. But it was evident that the speakers were laying bare the worst, that the trouble might be remedied at its source. One was impressed with the clean-cut business-like way in which the Church is working in the mountains, at the clearness of vision which characterizes its representatives on the field, at the practical methods of alleviation adopted which never obscure the ultimate purpose; that every mountain boy and girl shall have every opportunity offered by Christian civilization, and that he or she shall face that opportunity with a well-developed body, a clean mind and a soul moulded in the likeness of Jesus Christ.

Irregular school attendance, overcrowding, child labor on rented farms, lack of vocational and trade education, sixty per cent of the children not in school, lack of understanding and consequent failure in coöperation on the part of parents, need for visiting teachers, subnormal children, lack of community agencies, inadequate community standards, moonshining, inadequate standards of some officers and of public opinion, the whole field of recreation, from teaching the little ones how to play to providing truly

Department of Christian Social Service

"attractive" entertainment for grown-ups—such were the questions under discussion, to be met by the slow but fundamental development of a Christian consciousness in each community.

The methods are practical. One heard of whole counties being led to abolish the miserable, unsanitary one-room schools and establish substantial, well-lighted buildings where children may be comfortable in the coldest weather, and where the highest ideals of American citizenship are instilled by well-trained teachers. One heard of dental clinics, where the children of an entire community come and are treated and taught the needed oral hygiene which makes for health and good habits; of nose and throat clinics followed by trips to the nearest hospital, or sometimes by operations performed in mission houses, where tonsil and adenoid cases are treated by the hundred, and the children given a chance to take advantage of the school facilities offered; of baby clinics where physicians and nurses correct that worst form of starvation, malnutrition, that the mountain rate of infant mortality may be reduced and the children begin life with good health; of cooking schools where women and girls are taught the healthful methods of preparing food, that the specter, "indigestion," which makes miserable many mountain men and women may be a thing of the past.

One of the things the missionary in the isolated mountain fields most fears and fights hardest is a narrow distorted vision. For this the very bigness of the Church's task as presented at such a conference, the spirit of fraternity and mutual helpfulness in this big family of workers, is the best possible antidote. No worker can attend the Church Institute and remain in the rut; no worker can attend and go away without renewed enthusiasm in solving many of the problems faced.

The Church is fast adopting useful methods taken from the educator and

the social worker. Through the agency of its mountain missionaries it is bringing to light conditions that are the result of generations of neglect. The single problem of feeble-mindedness, prevalent to a sickening degree in these isolated regions, will cost the various states an incalculable amount in years to come. The Church through its missions is doing much to help.

The Institute was indebted to Mrs. John C. Campbell, secretary of the Russell Sage Foundation, to the Reverend Isaac Messler, chairman of the Southern Mountain Workers Conference, to Mr. Joseph C. Logan of the Southern Division, American Red Cross, to Miss Neustaedter of the Church Mission of Help, for their interest in and contribution to the success of the Institute, and also to Miss Helen Dingman of the Presbyterian Mission at Smith, Kentucky, for an interesting and helpful address.

National Church workers in attendance were the Reverend Franklin J. Clark, secretary of the Presiding Bishop and Council, for eight years representing the Episcopal Church on the advisory board of the Conference of Southern Mountain Workers, the Reverend Carroll M. Davis, domestic secretary of the Department of Missions, the Reverend C. N. Lathrop, executive of the Department of Social Service, and Miss Emily Tillotson, representing the Woman's Auxiliary.

At the close, after a day crowded with consideration of the Church's responsibility for the bodies and minds as well as the souls of the children of the hills, the Venerable F. W. Neve, Archdeacon of the Blue Ridge, who has for more than thirty years labored as explorer and pioneer in the mountain mission fields of the Church, reminded the workers that after all our great task was the making of citizens for the Kingdom of God, and every worker prayed that he or she might be a "thousandfold" more useful than ever before.

THE PARISH AND LABOR PROBLEMS

By Mary Van Kleeck

Miss Van Kleeck delivered the following address at the Sunday evening service in Saint Paul's Church, Paterson, New Jersey, on April second. There was a very large congregation, made up primarily of the men directly interested, both employers and employees. The address is valuable in itself. It suggests too a method of approach to labor problems in the Church. One would wish this method might be widely extended, especially in the districts where labor difficulties are most pronounced.

CHARLES N. LATHROP.

THE parish is the unit of the groups which make up the church, as the family is the unit which makes up the nation. In the parish, therefore, is the opportunity for action to make human relations better in industry. Without the sense of individual responsibility it is impossible to devise a programme or a scheme of organization which will insure right relationships in industry, just as it is impossible without personal responsibility to devise a programme to insure successful family life. Because the improvement of industrial relations rests upon the integrity of the individual the church has a definite means of action. Its opportunity lies with its members,—the men and women who are in industry, controlling its policies, suffering from its injustices, or finding satisfaction in new and better relationships. Out of their experience, with the aid of those who are neither employers nor workers, but who are fellow-citizens and fellow-Christians with the industrial group, they may find in the parish a new vision of standards for industry and the inspiration to make them real.

Individual responsibility does not, however, end with the individual. Because the parish represents group life it may serve as the prototype for group life in industry. Out of the recognition of the responsibility of the individual to be a Christian in all his social relationships follows inevitably the recognition of the responsibility of groups to each other since every group and every individual must subordinate

selfish interests to the interests of the true community.

The issues most prominently before us are dramatized in the strikes of the coal miners, the textile workers, the railroad employees, the printers, the clothing workers. These are controversial issues. They are vital in the industrial life of Paterson. They need not be discussed, however, in any controversial spirit. It is just this kind of opportunity to discuss controversial questions in a spirit made possible by common loyalty to a Church and to a religion larger and lovelier than economic differences that constitute one of the great contributions of a parish to the labor problems of a community. It is unnecessary here to discuss the detailed questions involved in these strikes, but rather to think, "What should be the attitude of Church members toward these questions? To what end should their influence be directed? What do Church members desire their community to be? How closely do human relations in its industries conform to that ideal?"

The major problem of the employer today is how to secure the coöperation of labor. Is he to secure it by defeating the organizations of labor, or by studying the interests of labor as carefully as he studies the interests of his customer?

The major problems of labor are insecurity of employment and the lack of opportunity to share in the common problems of management of the industry in which he works.

Department of Christian Social Service

The encouraging tendencies are the new developments in human relations as represented in the agreements between labor and employers in the clothing industry and in the silk ribbon industry. There is great hope also from the new developments in managerial skill which will tend toward the elimination of waste. The unrest itself gives opportunity for the application of Christian ideals to labor problems.

The Church has a responsibility as a teacher. Human relations are particularly the field which the Church is fitted to deal with and human relations are the present technical problem of industry. Therefore, the Church has a particular field and opportunity, a field that immediately becomes the responsibility of the individual parish. It is to set its parishioners, especially those in responsible positions in a community, to careful consideration of their obligation in human relations. There ought to be given the fullest opportunity for discussion in parishes where men viewing things from various aspects can get together and can present

their contribution. Discussion Groups, pastoral leadership, day-to-day efforts to further conciliation and the love of truth, and facts, not prejudices, as a guide in industrial relations, worship, prayer and the power of God in life, are the only possible foundation for people living in a world so complicated and difficult as is ours. Our Lord's demand before his follower ventures to make his Communion is to first "Be reconciled to thy brother". Can we be realists with ourselves sincerely enough to test our business acts by that most solemn of all acts in our life in the Church?

The opportunity of the Church in the parish is to emphasize the conception which the Church holds of the true community; the responsibility of groups toward each other because they are individually responsible for a better community; the opportunity through uniting in church relationships to see differences in truer perspective, and especially the day-to-day efforts of Church members to further conciliation and a love of truth and fact as a guide displacing prejudice.

WHEN WILL OTHER DIOCESES DO LIKEWISE ?

Bishop Manning in his address to the annual convention of the diocese of New York said:

"I must speak also of the invaluable service which our Social Service Commission has rendered during the year by its practical, well-judged and helpful efforts in connection with the serious problem of unemployment, and by its dealing with many other important causes and problems. . . . The Social Service Commission has given me most valuable help by investigating difficult problems, obtaining necessary information, and advising me as to social and civic questions, and our clergy and laity will, I am sure, find it similarly helpful if they will call upon it for the aid which it is ready and equipped to give. The Commission has enlisted the aid and advice of a very able committee on legislation. I hope that our various diocesan agencies which at times are concerned in legislative action will confer with this committee when such questions arise.

THE DEPARTMENT OF THE NATION-WIDE CAMPAIGN

WILLIAM H. MILTON, D.D., EXECUTIVE SECRETARY

CONFERENCE OF DIOCESAN EXECUTIVE SECRETARIES

ON April twenty-seventh and twenty-eighth a Nation-Wide Campaign conference was held at the Church Missions House in which the executive secretaries of forty dioceses and the secretaries of the Presiding Bishop and Council participated. The plans looking to the next triennium were thoroughly discussed and important decisions were reached with enthusiasm and unanimity. It was the best, most intelligent and most fruitful conference ever held on the Nation-Wide Campaign.

After the opening address by Dr. Milton, who was elected chairman, the conference took up the plans for securing the "Programme" for the next triennium. Mr. Franklin presented the Council's procedure of using the old 1919 Survey as a basis and having the dioceses revise and bring up to date such Askings as were allowed, having them duly certified to by the diocesan authorities. All Askings are to be reviewed by the Presiding Bishop and Council and its findings arranged in priority order, with supporting arguments, and presented to General Convention for approval. The Reverend G. F. Patterson then presented Ohio's plans for securing a diocesan programme. The following resolution was adopted:

Whereas: There has been presented to this conference of diocesan executive secretaries the general plan under which the budget and programme to be presented to General Convention is being prepared, therefore be it

Resolved: That this conference heartily endorses the general plan under which the programme is being prepared.

The subject of the basis on which quotas should be assigned to the dioceses was discussed at length, and the following was adopted:

Resolved: That we recommend that the whole programme be presented to the Church in one quota and that to each diocese and missionary jurisdiction there should be presented one quota which represents its proportionate share of the whole; but that in each instance it be clearly indicated what proportion of this quota is essential to meet the budget and pay the bills of the Church and that the balance of the quota is required to extend and develop the work of the Church as indicated in the programme of priorities.

As to the matter of equitable division of funds between a diocese and the General Church, the sentiment was that the plan for "proportionate division" is fair in principle. What is needed to prevent inequalities is the careful construction of the diocesan programme so that it will correspond or balance with the General Church programme in terms of maintenance and forward work. If this is done the division of funds will inevitably be "fifty-fifty" in terms of needs, and the resulting mathematical percentages would be equitable no matter what they might happen to be. This was expressed in the following resolution:

Resolved: That this meeting would look with favor on an amendment to the canons directing the dioceses to build their diocesan programmes in terms of maintenance and advance work in a balanced way

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as compared with the general Church programme, so that the current maintenance obligations of both dioceses and General Church may be taken care of in an equitable and balanced way and that the forward work may be similarly taken care of.

An interesting point was brought out that the preparatory educational work on the programme is held up at the beginning of each triennium until General Convention has acted, thus leaving six weeks at most in which to do the necessary educational work leading up to the annual canvass. It was felt that if the going into effect of the programme could be delayed for a year after General Convention approves it, the work would be greatly facilitated. Likewise the dioceses would have opportunity to get their own programmes acted upon by their conventions with a certain knowledge of what their general quotas were going to be. It was pointed out that if General Convention would adopt a four-year programme this time and triennial programmes thereafter, the problem would be solved. The following was adopted:

Whereas: Under the present system there are but six weeks between the close of the General Convention and the "Intensive Week" of the first annual canvass for the triennial budget and

Whereas: In this brief period there is often no opportunity for the official diocesan acceptance and authorization of the programme and budget; therefore be it

Resolved: That this conference of the diocesan executive secretaries recommends that the Presiding Bishop and Council request General Convention to make the next period of the Church's budget and programme include four years—i.e. for 1923-4-5-6—so that sufficient time may be given after the meeting of General Convention for the necessary organization and education preliminary to the annual canvass.

This was followed by a resolution recommending an upward sliding scale in the programme, as follows:

Resolved: That this conference recommends to the Presiding Bishop and Council that the programme be presented to General Convention on the basis of a

sliding scale (for instance, \$6,000,000, \$8,000,000, \$10,000,000, and \$12,000,000) over the successive years of 1923-1926.

The following was also adopted:

Resolved: That the annual canvass should be avowedly an appeal for financial contributions alone and that appeals for service be made at other times.

Valuable discussion was had on parish "Group Organization" and interesting evidences of its effectiveness were presented. This resulted in the following:

Resolved: That the group system is the best method of organizing our laymen and will, if carefully administered, much assist both in bringing home an appreciation of their duties and responsibilities and also in affording many opportunities for service.

The Council's plans for utilizing group organization in informing the Church about the new programme were laid before the conference. This resulted in two resolutions:

Resolved: That this conference welcomes the Council's proposal of a text book on the programme for use in weekly group meetings leading up to the Intensive Week and Every Member Canvass; and that each diocesan secretary will co-operate with the Presiding Bishop and Council in explaining and recommending this material and method to the diocesan and parish authorities to the utmost of his ability.

Resolved: That this conference approves the suggestion that there be prepared a series of suggested sermon sketches or outlines to be furnished the clergy for use, when desired, during the weeks preceding the annual canvass.

Other decisions of the conference were:

Resolved: That this conference recommends to the Presiding Bishop and Council that a name for the Church's programme more adequate and more descriptive than "Nation-Wide Campaign" be chosen and suggested to General Convention.

We would further welcome the change of the name "Presiding Bishop and Council" to some other designation.

Resolved: That this conference recommends through the Presiding Bishop and Council to General Convention that action be taken to commend to the Church the principle of proportionate giving.

THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL

HOW GREAT WILL BE YOUR SHARE ?

ON the morning of September seventh, at Trinity Church, Portland, Oregon, the Triennial Offering of the women of the Church will be made, and on the evening of that day at a Mass Meeting in the Auditorium where the Convention is to be held, the amount of the offering will be announced. Most encouraging reports are coming in. The records at the Missions House show, as far as they have been received, that the amount of the United Thank Offering up to January 1st, 1922, was \$226,818.88, a gain of approximately \$100,636.61 over the corresponding date three years ago. This is a splendid advance but we must hope for even greater things.

More than ever in these last months before the Triennial are our thoughts with the women whose service to the Church is made possible by the United Thank Offering; one hundred and sixty-seven of them—a splendid company of whom we are justly proud.

A generous offering will multiply service such as they are giving—service of which the Church stands in great need. To what degree shall the type of work which these women are doing be extended? It is the privilege and the responsibility of the women of the Church to determine. The work is ours as well as theirs—it is all one.

HOW GREAT WILL BE YOUR SHARE ?

THE EXECUTIVE BOARD OF THE WOMAN'S AUXILIARY

By Laura F. Boyer

THE spring meeting of the Executive Board of the Woman's Auxiliary was held at the Hotel Gramatan, Bronxville, N. Y., May fourth to eighth inclusive. There were present the following members: Miss E. D. Corey, Brookline, Mass.; Mrs. M. C. Adams, Pittsburgh, Pa.; Mrs. Loaring Clark, Chattanooga, Tenn.; Mrs. Hermon Butler, Winnetka, Ill.; Mrs. L. F. Montague, San Francisco, Cal.; Miss L. C. Sturgis, Boston, Mass.; Mrs. A. S. Phelps, Plainfield, N. J.; Mrs. C. R. Pancoast, Germantown,

Philadelphia, Pa.; Miss N. H. Winston, Louisville, Ky.; Miss Elizabeth Matthews, Glendale, Ohio; and Mrs. F. B. Stevens, Detroit, Mich.

Mrs. F. L. Bishop, Denver, Colo.; Mrs. J. McE. Ames, Arkansas City, Kansas; Mrs. H. L. Burleson, Sioux Falls, S. D.; Mrs. F. J. Foxley, New Orleans, La., and Mrs. R. W. B. Elliott, of New York, all members of the Board, were unable to attend.

The members of the Executive Board not only give of their time to come from great distances to aid the

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work of the Woman's Auxiliary, but also pay their own expenses to the meetings. The spirit of their devotion was felt throughout the meeting.

The National Secretaries of the Woman's Auxiliary met with the members of the Executive Board, reporting on the work accomplished and making suggestions for its development.

Miss Lindley reported that during the year 1921 the Woman's Auxiliary had given \$146,507.00 to Specials; \$109,675.00 to the Nation-Wide Campaign; \$281,000.00 through the Supply Department, and \$93,258.00 to the Emery Fund, making a total of \$630,440.00. During the same year, 1921, there was expended from the United Thank Offering in salaries and support of missionaries \$160,607.00, and for buildings \$5,000.00, making a total of \$165,607.00. The total money gifts of the Woman's Auxiliary to the Church in the year 1921 were therefore \$796,047.00. In the same year the expenses of the national headquarters' office were \$33,000.00, or four and one-seventh per cent of the total money returns.

Many items of interest were discussed at the meeting, among which were the following:

The first three payments from the Emery Fund have been made; one to a missionary on furlough from Japan, and two to missionaries on furlough from China. In all cases these gifts from the Emery Fund have meant not only great help but great joy to the missionaries.

Miss Winston read a letter received from Mrs. Burleson of South Dakota telling about the loss by fire of Saint Mary's School at Mission, South Dakota. Miss Priscilla Bridge, the principal of the School, had just gone on furlough, and most of her clothes and those of four of the other teachers were destroyed. After discussion, the Executive Board decided to help the teachers in this emergency. Various members made themselves responsible

for the outfits of the teachers. Mrs. Wade was therefore able to telegraph Mrs. Burleson that immediate help was forthcoming through the Supply Department.

Careful thought and discussion were given to the Survey which Mrs. Graham Taylor is making to find out what opportunities for women workers the Church has to offer. This is going to be of great help in placing Church women in positions in the Church by providing definite information in regard to available positions.

The new United Thank Offering lectures were announced as practically ready. As first prepared the matter was too long for one lecture and so was divided into two parts, one on the United Thank Offering workers in the domestic field, and the other on the foreign field. Miss French (Octave Thanet) was kind enough to devote much of her valuable time to the writing of this lecture, for which the Executive Board is most grateful. These lectures may be secured very shortly by writing to the Book Store, 281 Fourth Avenue, New York, N. Y.

A comprehensive programme of work for a parish branch in the five fields of service was outlined to the Board by a committee. This will be printed and distributed in order to help parish branches plan their work for the coming winter.

There was much discussion of matters relating to the work of missionaries in the field. A very strong feeling was expressed that the Woman's Auxiliary should keep in closer personal touch with women missionaries, and, in consultation with Dr. Wood, help him in his effort to provide them with the proper equipment for their work, with care when they are sick, and with furloughs at reasonable intervals. The matter of furloughs for women missionaries in the domestic field was discussed at length. In the foreign fields, furloughs are granted at definite, stated intervals.

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The question of the training of recruits was seriously considered, and it was decided that the Executive Board of the Woman's Auxiliary should offer two scholarships at Teachers College, in the Department of Religious Education, for students who want training and are preparing to go into some part of the mission field. These will be paid from the United Thank Offering.

A minimum retiring fund for women missionaries, which should be received automatically, was discussed at length.

The advisability of forming a definite policy and plan for short-time service of volunteers during summer vacations was considered.

Plans for Portland were discussed as follows:

The United Thank Offering will be presented on the morning of Thurs-

day, September seventh. On the same evening there will be held a mass meeting at which the amount of the United Thank Offering will be announced.

Three full days and two half days will be spent in business sessions.

Six conferences will be held on the following subjects: *Diocesan Plans, Parish Plans, The Supply Department, The United Thank Offering, Educational Plans, The Young Peoples' Movement*. There will be general conferences open to all who are interested instead of the sectional conferences such as were held at Detroit. General discussion group study classes and normal training classes will be held on five mornings from Monday, September eleventh, to Thursday, September fourteenth, inclusive.

Time has been reserved for addresses by missionaries from the foreign and domestic fields.

THE APRIL CONFERENCE

THE Officers' Conference of the Woman's Auxiliary was held on Thursday, April 20, 1922, in the Board Room of the Church Missions House, and was preceded by the celebration of the Holy Communion at 10:00 a.m. in the chapel. The following dioceses were represented: Connecticut, Long Island, Maine, Newark, New York, New Mexico and Pittsburgh. The subject of the conference was *Plans For the Triennial*. Previous to considering this subject the secretaries reported as follows:

Mrs. Wade announced that the box work which had been done in the past year amounted to \$281,000.00. For the previous year the sum was about \$240,000.00. This shows for this year a gratifying increase of work as most of the boxes are now valued at a lower estimate than previously. Miss Boyer for the past two months has been working on leaflets in connection with the Supply Department and will soon

have ready for distribution leaflets on all stations and fields to which boxes are sent.

Mrs. Biller reported that she had attended two very interesting annual meetings—one in the diocese of Kentucky, and the other in New Mexico; and had also done a little field work in the district of North Texas. The meetings in Kentucky and New Mexico were most encouraging and the attendance was the largest ever reported at annual meetings. Mrs. Biller also gave a very interesting account of a visit which she had recently paid to Bucks County, Pennsylvania, for the purpose of helping to conduct a retreat for young people. The meetings were held in a farm house and there were present fifty girls and twenty-five boys. Mrs. Biller conducted the retreat for the girls; the Rev. Charles T. Bridgeman, for the boys. It was a most unusual and encouraging experience in that it showed how ready

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young people are to respond to any effort looking toward the deepening of the spiritual life.

Another interesting development cited by Mrs. Biller was the following: A year ago last November she visited Salina for a month; at that time there were three branches of the Woman's Auxiliary. Since then it has been possible to arrange for one of the diocesan officers to travel through the district. This has been done for eight months with the result that there are now eighteen branches reported!

Miss Boyer announced that Bishop Bratton's book on the Negro is progressing rapidly and would soon be ready for the printer. This book is to be used at the summer conferences.

As Miss Lindley found it impossible to be present at the Conference of Mountain Workers held at Knoxville a few weeks ago, Miss Tillotson had that very interesting experience. An account of the Conference will be found on page 397 of this issue.

Mrs. Wade made the announcement that the new United Thank Offering lecture had been divided into two parts—one on the foreign field and the other on the domestic; and that they were being typed and would be ready in a short time.

After the Secretaries had completed their reports the regular subject of the Conference was considered.

Two of the Secretaries had visited Portland last fall and had there the opportunity of seeing the Auditorium where the Convention is to be held. They gave a most enthusiastic report of the preparations being made for the accommodation of the Convention, of the Woman's Auxiliary, and of the various organizations making up the Church Service League. The people of Portland are doing everything possible to make the Convention a notable one, and through their most efficient committees are attending to every detail which will contribute to the success of the undertaking.

Portland is most fortunate in possessing a splendid Auditorium seating five thousand and extending over an entire city block. This has been placed at the disposal of the Convention and will provide accommodation for the House of Bishops, the House of Deputies, and for the Woman's Auxiliary. It will be readily seen how great an advantage this is.

The main auditorium will be used for the House of Deputies; an assembly hall at one side of the main hall will be for the use of the House of Bishops. A corresponding room, somewhat larger, on the other side of the auditorium is reserved for the Woman's Auxiliary.

On the floors above are rooms which will be at the disposal of the various societies making up the Church Service League and for the various departments of the Presiding Bishop and Council. There are alcoves for desks and plenty of floor space for exhibits, as well as small rooms for committee meetings.

Luncheon is to be served each day in the basement of the Auditorium and tea at the close of the afternoon sessions.

The programme of the Triennial is in the hands of the Programme Committee; therefore it was not possible to put before the conference more than a preliminary draft. Some of the details, however, are already settled. There will be a Quiet Hour on Thursday, September 5th, for the Woman's Auxiliary. Nothing has been scheduled for Wednesday morning, September 6th, as that time is reserved for the great opening service of the Convention.

The first business session will be held on Wednesday afternoon, September 6th. On the morning of Thursday, September 7th, will take place the United Thank Offering service at which the Triennial offering will be presented, the service being held in Trinity Church. In the evening of

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the same day there will be held in the great hall of the Auditorium the United Thank Offering Mass Meeting, at which the amount of the offering presented in the morning will be announced. The Convention will not be in session in the evening and it is hoped that many of the delegates will be present when the announcement of the result of three years' effort on the part of the women of the Church is made.

Friday, September 8th, will be devoted to the first all-day business session of the Auxiliary and on Saturday morning the first of the five sessions planned for the study classes will be held.

The Programme Committee is planning conferences for diocesan officers similar to those held in Detroit, and a conference on the Church Service League. In addition there will be talks by our missionaries from both the foreign and domestic fields, also talks on Religious Education and Christian Social Service.

Suggestions were made that the delegates should see and talk with our missionaries and that definite plans for such opportunities should be made; that a day of intercession during the Triennial should be observed by those women who could not go to Portland; that an outline of the business to come before the Woman's Auxiliary be sent to the delegates before the Convention.

A wish was expressed by the officers that a memorial service be held for Miss Emery during the Triennial days. Although in a large number of dioceses and missionary districts such services have been held, the women of the Auxiliary will welcome the opportunity which the Triennial gives for a service national in character.

All these suggestions were referred to the Programme Committee.

At the close of the general discussion, Miss Mattie Peters, our missionary from the San Juan Mission in New Mexico, spoke of her work among the Navajo Indians.

Miss Peter's heroic work is well known to the Auxiliary but it was doubly interesting to hear some of the details at first-hand. Miss Peters said:

"I come to you as a bewildered missionary. This is my first trip East. I am on furlough for the first time in five and one-half years. I am gradually finding my way about this terrible city.

"Most of you know the beginnings of our pioneer work in New Mexico. It might be well for me to start with the present and give you some idea of what is being done. The work of a small hospital dispensary has been carried on for five and one-half years. There is one reservation in which live 10,000 poverty-stricken Navajoes. The work is going on here under very trying circumstances. Some of these we have overcome. In five and one-half years, we have cared for one hundred and fifty-five patients in wards where there are only four beds. We have given medicines, clothing, food, and Christmas cheer to hundreds. The Indians' trail passes the mission and they know that San Juan Mission is there and the doors are open to them and they come to us with confidence. At first they did not have that confidence but looked upon us with suspicion. Now they know that they can get the help they need from us.

"The new chapel is to be built with the help of the Mary E. Hart Memorial Fund. It was my desire from the very beginning to have a school but we had such a hard time to get a hospital that it was decided to go on and extend our hospital work. The plan is very attractive. The chapel is to be in the center and the hospital built around it. I cannot tell you what the building will cost but I think at least \$12,000.00, \$5,000.00 of which will come from the Mary E. Hart Memorial Fund and \$5,000.00 from the Emery Fund. Then there will be the equipment, furnishing, and additions to the staff."

THE CHURCH SERVICE LEAGUE AND THE WOMAN'S AUXILIARY

THE Presiding Bishop and Council on April 27, 1921, appointed the following committee to consider the status of the Woman's Auxiliary and the Church Service League:

The Right Reverend A. S. Lloyd,
D. D., Chairman
The Reverend E. M. Stires, D.D.
The Reverend W. H. Milton, D.D.
The Reverend W. E. Gardner, D.D.
Mr. Lewis B. Franklin
Dr. John W. Wood
Mrs. A. S. Phelps
Mrs. J. M. Glenn
Miss F. W. Sibley
Mrs. H. B. Butler
Miss E. D. Corey
Miss G. Lindley

Later at the request of the Woman's Auxiliary the following members were added:

Miss Mary E. Thomas
Mrs. E. Bowman Leaf
Miss Agnes E. Warren
Mrs. Adam Denmead,

thus securing to each of the various organizations making up the Church Service League representation on the Joint Committee.

This Committee after careful deliberation submitted its report to the Presiding Bishop and Council at its February meeting, the Council acting upon the report at its meeting on May 10th. We are printing in full the report and the resolution passed by the Council.

REPORT

Since the last Triennial of the Woman's Auxiliary, a general process of evolution in the work of the women of the Church has been going on. This is indicated by the widening of interests and the scope of the work, an increase in the number of workers, greater cooperation between all the organizations, and a more united effort in helping to carry on the Church's whole work. This is the result of a fuller appreciation of the fact that the Mission of the Church is the one great task for which every member is responsible and in which all should share.

Besides the general reorganization of the Church under the Presiding Bishop and Council, two of the greatest factors in bringing about this evolution are the Nation-Wide Campaign and the Church Service League.

Where the Church Service League

has been tried out, the testimony as to its value is greatly in its favor. Where the Church Service League has not been tried out, there seem to be serious doubts as to its value, due largely to the impression that it is a big new piece of machinery likely to hurt existing work. On the contrary, it represents a great ideal and stands for a great task rather than an endeavor to create additional machinery. Results from actual experience point to such an advance in the work of the Church that it seems well worth while to give the Church Service League ideal an opportunity to develop and prove that it can help to deepen the sense of stewardship and service in the Church.

There are certain principles of the Church Service League which emphasize this opportunity for development, namely:

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- A. The general work of the Church—Missions, Religious Education, Social Service—is the responsibility of every member of the parish.
- B. All members of the parish should take some part in a general programme of activities, covering the five fields of service.
- C. The machinery for carrying on the Church's work should be simplified.
- D. All organizations and activities of the congregation should be represented in a central body composed of men and women.

With these principles in mind, while it may be difficult to tell what the future of the Church Service League should be, it is evident that the parish is the natural unit and is the place where the League must develop, and where most of the problems must be solved. Growth comes from the bottom up, and until the idea of the Church Service League is carried out in the parish for some time, it will be inexpedient to create a national organization. It would seem practicable, however, for the Church Service League to develop in parishes, keeping clearly in mind that the use and adjustment of existing groups and organizations should be determined by the conditions and circumstances in the parish. With these conditions in mind, the following points should be emphasized:

1. The parish is the active unit of the Church Service League, and the ideal of the League is to apply the whole strength of the parish to the whole work of the Church.
2. The Church Service League should be a League of workers which recognizes that the Mission of the Church is the common task.
3. The emphasis of the Church Service League is on *work first* rather than on organization first.
4. In the parish the Church Service League may be a federation or an organization to include all parish activities.
5. For the present it is expedient that beyond the parish the Church Service League should be a federation, leaving it to dioceses to develop such organization as is best suited to their own special conditions and circumstances. If diocesan councils or committees are formed, they

should be formed under the leadership of the bishop and made up of representatives of all the interests in the diocese.

The Woman's Auxiliary and Other Organizations: The Woman's Auxiliary to the Presiding Bishop and Council shall continue to hold its present status, and shall therefore be responsible for stimulating women to assist in the general work for Missions, Religious Education and Social Service conducted on a five-field plan of service. All forms of work organized for special purposes or on behalf of special groups of people shall be developed by societies formed for such work. All organizations should report as heretofore to respective headquarters, and should also report to the diocesan councils of the Church Service League wherever such are organized.

Conference Between Organizations: The principles of cooperation and mutual understanding for which the National Committee of the Church Service League has stood and effectively worked should be maintained. The national Church organizations are therefore urged to continue through selected representatives to come into conference at regular intervals.

Permanent National Committee of the Church Service League: The question of a permanent National Committee of the Church Service League should be deferred pending the result of conferences to be held at the time of General Convention.

The following resolution was adopted by the Presiding Bishop and Council on May 10, 1922:

RESOLVED: That the Presiding Bishop and Council hereby endorse and approves the report submitted by the special committee appointed to consider the status of the Woman's Auxiliary and the Church Service League, and

FURTHER RESOLVED: That this report be immediately communicated to the Bishops and Diocesan authorities.

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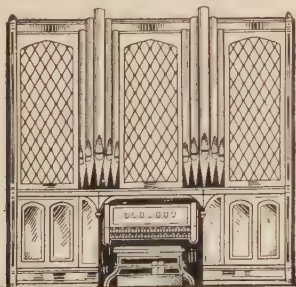
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